

# The Conquest of Worry

BY

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## PUBLISHER'S PREFACE

As this book goes to press, word is received that the author has passed away. The relations between Dr. Orison Swett Marden and the publishers were such that the tidings come with a sense of personal loss, irrespective of business relations. For over a quarter of a century this firm has been issuing his books, and never in all that time did he write a line of other than cheer, uplift, and inspiration.

More than two and a half million copies of his books have been published, in more than twenty different countries. Who can estimate the enormous good of such a widespread message? Dr. Marden was constantly in receipt of letters from persons whom he had thus helped, or who sought a personal word of advice. It is said that a college was founded in India as a direct result of his first book, "Pushing to the Front."

Dr. Marden was his own best exemplar. Beginning life as a friendless orphan, he

worked his way through college and to distinction in more than one line of enterprise. Many distinguished men, including two Presidents, claimed him as a friend. He was the founder of *Success Magazine* and remained its editor until his death.

"The Conquest of Worry" is a typical utterance from him. He believed in the casting out of Fear, Worry, and every attendant ill by the exercise of the higher emotions. "It is a worthy closing utterance, but we hope and believe not the last, as we understand that he had gone over the manuscript of another volume during the last weeks of his life.

He laid down his pen at the ripe age of seventy-five, busy, far-reaching, and clear-visioned to the last.

# CONTENTS

CHAPTER	PAGE
I. THE ARCH ENEMY OF MANKIND .....	1
II. EVERYBODY CURSED BY A PET FEAR .....	11
III. HOW OUR EMOTIONS PREY UPON OUR BODIES ..	26
IV. HOW FEAR THOUGHTS ENCOURAGE DISEASE .....	39
V. WE LEND POWER TO THE THINGS WE FEAR .....	52
VI. THE SPECTRE OF FAILURE .....	64
VII. THE TERROR OF COMING TO WANT .....	75
VIII. A BOOY OF THE IMAGINATION .....	84
IX. TO-MORROW'S BREAD .....	91
X. AS A MAN EXPECTETH SO IS HE .....	102
XI. THE UTTER FOLLY OF WORRY .....	120
XII. SETTING THE BRAKES ON EFFICIENCY .....	181
XIII. THE GREAT HUMAN CURSE—DOUBT .....	141
XIV. THE CHILD AND HIS FEARS .....	153
XV. GIVING WAY TO THE BLUES .....	171
XVI. WHAT DISCOURAGEMENT WILL DO TO YOU .....	184
XVII. INVITING TROUBLE .....	196
XVIII. THE SUGGESTION OF INFERIORITY .....	203
XIX. "IT WON'T LAST, NOTHING DOES" .....	224
XX. TAKING BUSINESS HOME WITH YOU .....	237
XXI. ENEMIES OF REFRESHING SLEEP .....	246

XXII. MAKING HASTE SLOWLY .....	263
XXIII. STUNTED LIVES .....	272
XXIV. SELF-CONTROL AND MASTERSHIP .....	283
XXV. THE TONIC OF COURAGE .....	297
XXVI. WHAT SORT OF MESSAGES ARE YOU BROADCASTING? .....	309
XXVII. THE TRUTH THAT MAKES US FREE .....	321

# THE CONQUEST OF WORRY

## I

### THE ARCH ENEMY OF MANKIND

THERE is a Japanese fable of a man who was cruelly tortured night and day by a fearsome monster. Finally, the victim turned on the demon, saying that he had done nothing to deserve such treatment, and asking why he was thus persecuted. "Blame thyself for thy suffering," the fiend sternly answered. "Thou thyself hast created me and fashioned me such as I am. My nature is only such as thou thyself hast given me."

The whole human race is fiend-ridden. Do you know the name of this arch enemy who pursues us all?

Many will say, War, Pestilence, Crime, Famine, Poverty, Sickness, or Death.

No, evil as they are, it is none of these. But it is the parent of them all and of a mon-

strous train of lesser evils. The arch enemy of mankind is FEAR!

To what a pitiable state does this self-created demon reduce God's masterpiece, man! From a self-assertive, confident being realizing his God-given powers, the fear fiend can make him grovel in the dust like a slave. Ruin, failure, hunger, poverty, disease, disaster, the loss of position or standing in his community—the dread lest some of these things may possibly happen to him—every evil that his active imagination can visualize crowds in upon him, torturing the wretched victim and driving him to madness.

It is a strange thing that human beings who were made to dominate the world should allow themselves to become the passive, unresisting victims of this arch demon! It is still stranger that we do not realize the obvious fact that *fear is but a product of our own thought*—that our thought, our imagination create him, and we alone are responsible for this demon who tortures us. He has no other existence outside of our own mind.

While each person makes his own fears, each person can become absolutely free from

fear, if he desires, by contrölling his thoughts. Other people cannot make us afraid. They may do things that tend to make us afraid, but it is only when we permit our minds to take up such suggestions from without, that we can become a prey to fear. Nothing can act upon or affect us until it gets into our mind. The same is true of circumstances. No train of circumstances can produce fear in any healthy mind. Circumstances may leave their impress upon our minds—but only when we permit—and nothing can affect us in the least until we have first given it permission to do so by harboring it in the mind. That which knocks upon the door of our minds cannot enter without our consent. We must open the door to allow it entrance, and we have the power to receive what we like and to exclude what we dislike. We can close this mental door to everything that might bring in fear, and admit only those things which bring harmony, wholeness, power, and joy.

Once, however, having opened the door to fear, it is hard to close it again. Some people have been the victims of this demon for so many years that it has become imbedded in



their very natures. Their every action is colored or controlled by its sinister influence.

Such unfortunate persons do not realize how circumscribed are their lives. They do not realize that fear kills spontaneity, blots out the joy of living, whittles off years of one's life. It is the greatest of all handicaps to efficiency. A large, effective life means large liberty, freedom from the things which impede progress.

Suppose that you have agreed to give an address upon an important occasion, three months hence. You are by nature a sensitive, timid person, and, at once, if a victim of fear, an indefinite, tantalizing, subconscious dread of the event begins to haunt you; before you realize it you begin to count the weeks, then the days, then the hours intervening. You pass through the mental agony of "the last hours of the condemned man," that Victor Hugo so vividly depicts. This dread, this fear, at first weak, constantly grows more defined within you. You become more and more conscious of it. The pain increases, until just before the appointed time you begin to suffer tortures. You cannot sleep. You have little or no ap-

petite. You do not enjoy anything. You may try to shake it off, but, do what you will, the picture of that coming evening is ever-present, and you vision all sorts of dire eventualities. You feel sure you are going to fail. You picture the humiliation of your friends and family when you do not acquit yourself with credit. The dread of possible humiliation and failure is so graphically depicted in your thought, that you suffer far more in anticipation than you could possibly suffer in reality.

How many times do we go through such an ordeal! How many times do we suffer in anticipation the humiliation, the shame, the ignominy, of failure,—and therefore, by this very fact, make it the more liable to happen to us, for we attract what we fear, what we dread!

Such is the natural, the inevitable result of harboring Fear, the arch-enemy of mankind. If, on the contrary, we had opened our door to Courage—if we had visioned only *success*—each day would have brought more and more confidence in its train.

Trying to achieve success while thinking failure—what a paradox is this! It is like

trying to combine an acid and an alkali in the same crucible. Mentally headed toward failure, while trying to win success—working for one thing while expecting something else—what sort of philosophy is this! Success—opulence—prosperity are founded upon a fixed law. They come only in response to that law, a law as unchangeable as any axiom of mathematics. We may call it the law of attraction. We must expect success, before we can attain it. If we expect failure, we are just as certainly headed toward it. Like produces like.

This is why fear is so insidious an enemy. It is a great depressant. It discourages people from attempting the things that they are perfectly capable of doing. Fear loomed so large to the ancient Romans that they built a temple to Fear.

Fear kills aspiration and ambition. It blights courage; it paralyzes the initiative. Who can ever estimate the paralysis of fear working upon the human mind, the dwarfed careers which might have blossomed forth into greatness but for it! Who can ever guess the *noble impulses that have been stifled*,

the splendid dreams that have been killed, the glorious visions that have come to naught because of fear!

Fear is born of ignorance. We fear, because we are not awake to our divine possibilities; we have discovered only a small part of our power, our resources; the vast reservoirs of strength and plenty that lie within us are unfathomed.

The chief reason for our fear is that we regard ourselves as separate units, separate individuals, thrown off into the universe by the Creator to battle for ourselves. As a matter of fact, we are an integral part of the great scheme of creation. We are a part of the great creative energy, and are every instant being re-created, re-fashioned, renewed. Every time we breathe we are being recreated. The Creator cannot be separated from his creations. We live and move and have our being in Him—in His infinite supply of strength, His infinite outreach of wisdom. If we give way to paltry fear, we but disappoint the divine purpose.

We fear failure because we do not know that, by linking up with the divine supply of

success, there could be no such thing as failure. We fear disease and ill-health because we do not know that the truth of our being, the reality of us, is health. Health is the everlasting fact, disease is the absence of health.

We fear poverty because we do not know that we are actually living at the very fountain-head of all-supply. We do not realize that within us lies a power which is far more than a match for any adverse circumstances; a power that would, if we trusted it, rise superior to any attack of the wolf of want.

We would laugh at the poverty fear, if we only knew that we were in touch with an abundance far more than adequate to provide for all our wants. We fear poverty and failure because of our limited vision, because we can see only a small part of our own resources—the human part. If we were only conscious of our divine possibilities, of the great potentialities within us, we would never fear. The consciousness that the Creator is our partner of itself kills all fear. It is our small, pinched estimate of ourselves and of our ability to cope with any possible emergency that might confront us that makes us lose confidence. The

moment we become conscious of our power to achieve, in that very moment we begin to glimpse the tremendous reservoir of power just beyond, awaiting us!

If a young man, who had been struggling against great odds in his effort to start in business for himself, with little capital, were told that the Standard Oil Company was back of him, and that he could draw upon it for unlimited capital,—his fears regarding his finances would be gone. He would no longer lie awake nights worrying over how he was to meet his liabilities. He would meet his creditors with assurance, with a bearing which would inspire confidence.

The fact is, we are all linked up with unlimited resources. We are connected with a supply of power so vast that we could never exhaust it; the more we draw upon it, the more is there to draw.

The consciousness of our oneness with the One, of our unity with divine principle, with life, with truth, will kill all sense of fear. Fear is nothing more than a sense of being unable to cope with an expected crisis. If we felt perfectly capable of handling any sit-

uation which might arise, all fear would be gone. We would be like the young man who knew that the resources of the Standard Oil Company were behind him in his business venture. Fear comes from a sense of helplessness, because of the consciousness of separation from our source of supply.

Life was intended to be infinitely richer, grander, more sublime than it is, even to the most favored of human beings. We were all intended to be better off, to be better circumstanced, to be happier than the happiest of human beings to-day. If we fall short of this goal it is our own fault, it is because we have become slaves to fear.

As soon as we realize that there is something within us which is indestructible, immortal, something that cannot be harmed by outside agencies, that we are one with the One,—in that moment we will cease to be afraid of anything. This consciousness will neutralize all fear, all cowardice, all lack of confidence, and we will press forward with the conqueror's stride.

## II

### EVERYBODY CURSED BY A PET FEAR

A WISE man said, "I don't believe in ghosts, but I have been afraid of them all my life."

Most of us aver that we "are not superstitious"—and yet we don't like to begin anything on Friday, particularly if it is the 18th! We don't want to take Room 18 at a hotel. In some office buildings and in many bath-houses, because of this aversion of ours, owners or proprietors leave off the 18 altogether.—We don't like to pass under a ladder. We don't like to have a black cat cross our path when we are starting anywhere. We don't like to hear a dog howl at night. Call the roll with yourself—what is *your* pet superstition, in this enlightened twentieth century, when folks are supposed to know better?

Many people who would scorn to be called superstitious, are yet a prey to fears quite as unreasonable. They have a subcon-



scious dread lest something untoward should happen to them. Sometimes they say they are "hoodooed"!

I know a brilliant young singer who once broke down in the midst of a public performance, her voice failing in some mysterious way, and who so lost confidence in her voice because of this one failure, that she almost gave up in despair. She was persuaded to continue, however, and, strange to say, at her next concert, while trying to sing the same number, her voice broke just as it had done before. A third time this unfortunate thing happened, and the poor girl was nearly frantic, for she had set her heart upon being a concert singer, and had spent years in study. Now she must give it all up! Fortunately, however, she met some one who suggested to her that her trouble was not physical but mental, and that if she cultivated her will power she could overcome it. The girl had previously gone to a specialist, who had assured her that there was nothing the matter with her vocal organs. She had been told by her vocal teacher that her register and control were perfect, and she had common sense enough to realize that the trouble *must*

be mental, an obsession of the fear fiend. Acting upon the suggestion, she sang again in public, repeating to herself, "This voice is *mine*. I am master of it!"—and she finally achieved a splendid success.

We all suffer from some pet fear or apprehension, of which we are entirely or partially unconscious. For example, you remember how perhaps for days and weeks before some important event in your career—your marriage, a new position, starting in business for yourself—you did not feel right. You were afraid that something might happen to upset your calculations. There was a feeling of apprehension, of constriction about your heart, a mental heaviness and depression, a something which you could not shake off. You did not feel natural, and the more you attempted to shake off this indescribable something; this "hunch" that some misfortune was awaiting you, the less able you were to do it. You did not realize that this bogey was a creation of your own mind, and that the more you dwelt upon it, the more power you gave it.

Multitudes of people suffer thus, without being conscious of either the cause or its effect.

The very basis of this derangement is fear. It may have begun in childhood, when the impressionable mind was loaded with tales of witches, hobgoblins, and fearsome specters. (How much evil to the race must be charged against these old nurses' tales!) And so we grow up always on the lookout for the evil that is waiting for us just around the corner. We see all sorts of hideous shadows, which turn out to be nothing, when we come to them. We live in perpetual dread lest our business should turn out badly, our crops should fail, hard times should come, a panic should ruin us. If our fortune is secure, we begin to worry about our health, or that of some member of our family. Or, we live in fear of public opinion, of what people think and say of us. There is one thing sure—if our minds are built on the fear pattern, we can always find some fear, some hallucination, to conjure up!

Then there is the fear of anticipation, concerning the thing that we know is going to happen. "What will be its results?" we ask ourselves. I know a man who suffers at frequent intervals from the toothache, and yet he

is never able to pluck up courage enough to have the offending molar pulled. Each time it ceases to ache, he thinks that perhaps that may be the last time, and so he puts off the evil day—only to endure excruciating pain at recurring intervals. Now, I have no doubt but that this man has suffered a hundred times more pain from postponing and dreading the necessary operation than if he had had his tooth extracted. People have become confirmed invalids or cripples because they feared to go to a surgeon earlier in life to have a minor ill attended to. Time and again men and women are needless victims of untold agony because of the dread of a surgical operation that would relieve them of their troubles. I know a man who has not been able to eat solid food or anything which he is obliged to masticate, without a great deal of pain, because two years ago he had a slight fracture of his jaw. This has prevented him from opening his mouth widely, or bringing any pressure to bear upon his jaw, without great discomfort. A surgeon friend has repeatedly told him that his trouble could be definitely overcome by a slight opera-

tion, but nothing can induce him to undergo it. and so he goes on suffering.

"How foolish!" we say, and yet are not most of us doing similar things all the time? We are constantly postponing things big and little, putting them off, living in constant dread of them, when all we have to do is, like *Hamlet*, to "take arms against a sea of troubles, and by opposing end them."

What is your pet fear? Is it something tangible, impending? Then all the more reason why you should summon all your resolution to combat it. The fighter who is afraid, is half-licked. But with most of us, our fears are subconscious. If it is nothing more tangible, it is fear of death, of disease, of accident. Some people never travel without the haunting fear of possible accident. They never cross a bridge without the thought that the train might run into a river or down an embankment. Others suffer all their lives from a semi-conscious terror of some disease developing in them, such as cancer, tuberculosis, kidney or heart disease. They are always looking for symptoms of it. The patent medicine advertisers thrive upon such people.

Such fears are not always acutely active—their victims may not be conscious of them—but they are constantly present in their subconscious minds, and, like leaven, they very materially affect the whole mental attitude. Every waking moment of their lives is subject to the action of fear-encrusted thought. I know people, living in the West, where cyclones are prevalent, who are always watching for signs of their coming. They study the sky and the clouds daily. They construct cyclone cellars, and are always uneasy when out in the fields some distance away from such a refuge. They suffer a thousand times more in anticipation, than they do in the reality.

A generation ago, the lightning-rod agents made fortunes with their wares. They so worked upon people's fears, that nobody felt safe unless he rigged up a lightning-rod on his house. To-day folks don't pay much attention to lightning-rods, but many are still mortally afraid of thunder-storms. I know of a mother who, when such a storm comes up, will take her children down into the cellar, or else put them to bed and close all the windows. *Another woman who had a summer camp at a*

mountain lake, used to take refuge in a metal-lined closet, whenever a storm came up. Her fears actually drove her into the most dangerous spot in her camp!

The epidemic of infantile paralysis, a few years ago, was a good illustration of the unreasoning power of fear. So many precautions were taken, that communities actually quarantined passing automobiles which attempted to pass through their town. 'It is said that in the case of any epidemic, fear kills far more than does the epidemic itself. Mothers are peculiarly susceptible to the diseases which attack their loved ones. It is hard for them to keep a cool head, to preserve their poise, when their children are in danger. It does not take very much to start a panic with them.

Years ago, barrels of tar were burned on street corners in Southern cities, in the belief that this would prevent the spread of the epidemic of yellow fever. A Government physician says, "The psychology of fear plays a big part in every epidemic. It is of the first importance that the people should not lose their heads."

Some people suffer greatly from the fear

of losing their mental faculties, especially the memory. I know men and women who, because they forget things more easily than they once did, think that their memory is gradually leaving them, and they live in terror lest they shall ultimately forget their own names. As a proof of this wavering memory, one of these victims told me that he once stopped at a hotel, in Washington, and when a clerk asked him his name, he could not tell it to save his life. This worried him for months, and he would cite, as a parallel instance, that Emerson in his closing years could not remember either his own name, or that of his most intimate friends. We might tell this man a recent anecdote of Edison. The great Wizard, while in a brown study, walked up to a bank teller's window, and when suddenly asked his name, could not remember it. He was immensely relieved when some friend came along opportunely, and exclaimed, "Why, hello, Mr. Edison, how are you?"

The insidious side of foolish fears is, that the more we dwell upon them, the more we weaken our powers of resistance. The people who habitually exaggerate the symptoms



they are always watching for, who dwell upon their weaknesses, invite the very troubles that they most dread.

The majority of people live in a subconscious state of fear, without ever knowing the nature of their fear. It is not even defined. They are just on edge, expecting trouble. I have never met a person who didn't have some pet fear. I know a man who has suffered secretly for years, ever since he grew up, for fear he might be summoned into court some day, and be obliged to testify against someone else. He is always picturing himself as being cross-examined by some keen, cold-blooded lawyer, and contradicting his own testimony.

It is rare, indeed, to find a person who really enjoys life! We all relax more or less spasmodically. We have little snatches of enjoyment, fleeting moments of happiness, when we temporarily forget our trials and abandon ourselves to the pleasure of the passing moment. But for most people there are skeletons of mistakes, shadows of passing regrets, premonitions of impending evils, threat-

ening clouds in their sky, which color all their pleasures.

A monarch who was envied by millions of his subjects said that in all his life he had experienced only fourteen days of real happiness. With a king, perhaps it is not to be wondered at. "Uneasy lies the head . . ."

But, how many have *you* had? How many days of your life have been even comparatively free from anxiety, worry, foreboding, fear; how many days when you felt perfectly free, when existence was a real joy? How many days have you had, when you felt like smiling all day long?

How few of us keep our minds as well as our eyes open to the things that delight!

Some time ago I read an article in which the writer described an experience he had while convalescing after a surgical operation. He called it "Twenty Minutes of Reality."

It was a gray, cloudy day in early spring. There was nothing exhilarating in the patient's environment, which was of the usual hospital kind, when suddenly he felt translated to a new world of light, happiness, and

joy. "I cannot say what the mysterious change was," he said. "I saw no new thing, but I saw all the usual things in a miraculous new light—in what I believe is their true light. I saw for the first time how wildly beautiful and joyous, beyond all words of mine to describe, is the whole of life. Every human being moving across that porch, every sparrow that flew, every branch tossing in the wind, was caught in and was a part of the whole mad ecstasy of loveliness, of joy, of importance, of intoxication, of life. . . . For these glorified moments I was in love with every living thing before me—the trees in the wind, the little birds flying, the nurses, the internes, the people who came and went. There was nothing that was alive that was not a miracle. Just to be alive was in itself a miracle. My very soul flowed out of me in a great joy."

Now if it is possible for a man to live in such a world of happiness and beauty for twenty minutes, is it not possible to prolong the time? Is it not possible for all men and women in ordinary circumstances to live always in such a world? The experience of the

writer quoted above, as well as that of thousands of others that might be cited, shows that happiness is not in the possession of things, that it is not something outside, but inside, of us. Everything in the universe is tinted, modified and shaped, by what we bring to it, by our mentality. If we bring beauty to it, we find that it is beautiful; if we bring an ugly mental attitude to it, it is ugly and disappointing. The beauty we see in nature and the beauty we feel in music are in our mind. We know how all nature, the birds, the young animals, the very landscape, the trees and the flowers, seem to laugh with us when we are glad, to exult with us when we are exultant. If we would only hold the right thought, the constructive thought, the happy thought, the joy thought, the helpful thought, the unselfish thought each day, we should all soon become supremely happy, because happiness is simply a state of mind. Your degree of happiness or misery to-day is merely a resultant of your thought. If such a large part of our days were not filled with discordant thoughts, worry thoughts, fear thoughts, envy, jealousy, hatred thoughts, perhaps half

unconsciously, most of the time, we would be happy instead of miserable. Cheerful thinking promotes happiness.

Whenever you feel anxious, blue, or discouraged, instantly switch on thought currents, emotion currents which will neutralize your condition. Switch on the faith and confidence currents, the joy and gladness currents, the appreciation currents, the humorous, playful currents. Above all, get just as much hope into your current as you possibly can. Hold the hopeful thought, the encouragement thought, the thought that you were made for better things, that you were never intended to be a victim of fear, or the "blues," or discouragement, because you are a son or a daughter of the King of Kings.

Remember, it is just as easy to switch on the current of confidence and power as the current of fear. It is all in the attitude of mind.

I know a smiling old lady, who says she has made it a life habit to expect, every morning when she awakes, to have a glorious day. She says she looks toward the coming day as she would toward a journey she was taking, and

she is always expecting some new delight, some wonderful experience. She says that the very thought that the day holds beautiful things in store for those who expect them, for those who believe they are coming to them, has been a constant inspiration. It has helped to bring her the very things she expects.

If we want to be happy, we must hold the mental attitude which will produce happiness. If we want to be strong, we must refuse to harbor these forebodings, these pet superstitions, these haunting fears which weaken us. We must flood our minds with such a current of faith and courage and expectation, that there will not be room for the negative thoughts. We must march straight ahead secure in that faith which casteth out fear.

### III

#### HOW OUR EMOTIONS PREY UPON OUR BODIES

PHYSICIANS have often noted the vital connection between the emotions and the bodily functions. If the mind is serene and confident, for example, the man, though ill, has a fair chance of recovery. But if his mind is dominated by fear, saturated with worry, the physician knows that he has an uphill fight.

"It has long been recognized," says Dr. William S. Adler, "that the mental processes carried on in the brain exerted more or less of an influence upon the physical functions carried on by the body; but not until recently was it fully understood just how far the mental attitude was responsible for, or could directly influence, the numerous complicated and delicate functions of the body, which are involved in the maintenance of health and the prevention of disease."

Even a man in good health can fall into serious danger of sickness. He can actually imagine himself into sickness. That the mind has the power of life and death over the body is instanced by the following story in a New York paper:

IMAGINATION NEARLY COSTS MAN'S LIFE

R. L— applied to a druggist for a vial of poison and his actions aroused the suspicion that he intended to take his life. The druggist gave him a harmless fluid.

He wrote a farewell note to his wife and drank the liquid. In a few minutes he was suffering all the agonies of poisoning. He was rushed to the county hospital, where it was said to-day it would take a week for him to recover from the shock. Hospital physicians say the illusion that he was suffering from the effects of poisoning actually had brought the man to the brink of death.

We must not forget that the circulation of the blood has everything to do with health and disease; and it is well known that thoughts and moods perpetually modify the circulation. No one can afford to ignore these truths. In perfect health the circulation is balanced;



but this is disturbed, changed and modified, by all sorts of mental emotions. A fit of anger, the shock of a sudden fear, or of some terrible catastrophe, instantly upsets and diverts the whole circulatory system. It is said that the pulsation of a horse's heart may be increased eight or ten beats a minute by the angry words of his master.

The serious modifying of the circulation by fear, anxiety, worry, and other unfortunate mental conditions, exerts a powerful influence upon the functioning of the various organs; it encourages the development of any disease tendencies and tends to shorten the life of the victim. Doubts of recovery and morbid worrying over the possible fatal results of a disease are great depressants, which tend to retard the recovery and to encourage the development of disease tendencies. Chronic unhappiness, or discontentment with one's everyday conditions, fosters disease and tends to shorten life.

Says an authority on the subject:

"The development of the body is dependent upon digesting a sufficient amount of food for

growth and repair. Successful digestion in turn is determined by the secretion of the right amount and quality of digestive juices by the various glands connected with the digestive system. The sight, taste, odor, and even thought of pleasing food will cause some of the digestive juices to flow more freely, particularly the juices of the mouth and stomach. As they are easily caused to flow by favorable conditions, so they are easily depressed by unfavorable conditions.

“It is a common observation that fear and worry will cause the throat and mouth to be dry. Although much more could be said of the serious effects of anything that interferes with proper physical functioning, so much thought is being directed to the proper care of health that it is only necessary to call attention to outstanding dangers.”

Parents, through their ignorance, are constantly sending new fears into the minds of their children, even when they wish them well and would try to help them. Their numerous cautions, their pictures of the ill effects of certain acts, plant fatal seeds of fear and

worry in plastic young minds which are never entirely eradicated. "Don't do that; you will catch cold!" How often do we hear such well-meant but unwise expressions! The very anxiety of parents and their affection for their children result in placing serious stumbling blocks in the path of the young and disease thoughts in their minds that take root and often make weaklings of them.

We know that what we fear tends to come to us just as surely as the thing we long for and work for. It is purely a question of that which we focus our minds upon propagating itself. That is the law. What we specialize upon and focus upon, we tend to get, because of the creative tendency of the mind. Physicians often have reported cases where cholera victims have died within fifteen minutes after they have taken the disease—before the disease itself could possibly have developed to any dangerous point. They were killed by fear.

We know the instantaneous effect of fear upon different parts of the body, especially on the kidneys, the heart, and the digestive organs. We all know that thought is transmitted instantaneously to different parts of the

body during different emotions and moods. Many people never open a telegram without turning pale and shaking with fear.

We have all felt the instantaneous mental explosion in the brain which comes from the anger which follows a fancied insult or injustice, and which brings out a fiendish expression. These things show the most intimate relations between the mind and every cell in the body.

There is plenty of evidence to show that each one of our vital organs is made up of a little community of intelligent cells, that they have an organ mind, so to speak, and this accounts for the quick response of these organs to any trouble in the central brain station. The organs of the body are like our States. They have their own communal government, but they are also vitally connected with the Federal Government at Washington, so to speak, that is, the head brain of the Government connecting all of the lesser brain centers of the States.

The cells in any organ of the body are the community inhabitants. They belong to the organic mind, the organic intelligence, and

they are very seriously affected by the thought which comes from the central brain. Our cells are all bound together so intimately that every thought, every action, every fear, every hope pulsates through them and leaves its indelible impression.

Our bodies are in a perpetual state of resurrection, or reincarnation. The cells of our bodies are not fixed, crystallized. They are protoplasmic; some harder and some more plastic, but all very susceptible of being shaped and molded by our thought. The body feels the thought, whether sick or well, young or old, happy or miserable, according to the degree in which we control and direct our mental processes. We should fortify our cells in the different organs of the body by our confidence so that they will perform their functions normally, healthfully. It is of the utmost importance that we hold the quality of thought, the mental attitude, the emotions which are life-carrying, helpful.

Just as each dewdrop in the morning has a miniature of the sun, so each one of the cells in our body forms a picture, reflects the ideal

in our mind, and is affected according to its character.

We declare war to every cell in our body and make an unfortunate picture every time we go all to pieces, every time we lose our temper, every time we fret and worry and stew over things that annoy us; every time we allow anxiety, hatred, or any of these mental enemies to enter our mind.

Fear, worry, and anxiety, the harboring of ill-will against others, the determination to get square with someone who has injured us, perhaps, jealousy and thoughts of revenge—all these feelings must be avoided or antidoted if we want to be well and happy and do our best work in the world, for these things are life-wasters, efficiency-killers, and happiness blighters.

The mind must be right before the blood is right, and any condition of the body is always preceded by a similar mental condition.

I know a woman who for many years was such a slave to the fear of certain foods, that even the sight of them on the table destroyed her appetite and sometimes nauseated her.

She always felt sure that these things would make her positively sick, and nothing would induce her to touch them. This aversion persisted until one day she chanced to read a chapter from a book on the influence of fear. This set her to thinking. By the time she had finished reading the book, she found that some of her antipathy toward certain articles of food had begun to disappear, and, to her amazement, when she tasted these none of the terrible symptoms followed which she had lived in such terror of for years. She was soon able to eat and enjoy anything that was set before her.

A medical authority declares that many ailments which we once regarded as non-contagious have become contagious because of the general belief that they are so. They have been made so purely by the race beliefs and convictions. The hardening of the arteries is largely a result of an unfortunate mental attitude such as worry, chronic fear, anxiety, jealousy, hatred, or anger.

Many people try to find the causes of their physical troubles in something they have eaten, or in exposure to draft, or wet feet or

cold, when generally the real cause is a vicious temper, or indulgence in some other explosive passion! I know a man who has a good digestion when his mind is in harmony, but under provocation he has a fearful temper, and when he loses control of it he has a fit of indigestion and terrific headaches, which seem to be stored-up poisons, the chemical results of anger. Multitudes of people are at this minute ill from jealousy, from envy, from hatred and revengeful thoughts. If the mind were always right, the body would not cause us so much discomfort.

The great majority of people prepare their minds for ill health, failure, and wretchedness, instead of for health, success, and happiness. They poison their mentality by thinking depressing, discouraging, diseased thoughts, until the poisoned mind permeates the body with its envenomed stings to the very life centers, and then resort to drugs and all sorts of devices to counteract the poison.

We might as well give a dose of castor oil to a thief to cure him of burglarizing, as to resort to drugs to cure a diseased body and continue to keep the mind in a disturbed condi-



tion, for it is the mind that makes the body sick or whole, rich or poor. A cheerful mind is the best tonic.

I know a woman who for years has suffered tortures with sick headaches which last for days, during which time she is completely prostrated. Her headaches seem to come regularly, but she says she has often postponed one for days when something very important was to occur. Unconsciously she employed mental chemistry. Thoughts of the desired pleasure, and of preparation for it left no place for melancholy thoughts of suffering and worked a miracle in body and mind.

How often we hear business men say that they are too busy to be sick! While they often say this in jest, there is much truth in the remark.

The health of the body cannot be greater than the health of the ultimate cells which produce the life, and the healthfulness of these cells depends upon the thought. It is within our own power to stimulate or depress these cells. Were it not for this possibility, the whole science of mental healing would be of no avail. If the thought is unhealthy, if the

thought is impure, if the thought is dishonest, all the cells of the body will be demoralized.

I have a friend who is constantly telling people that his stomach was all gone years ago, that nearly everything most people enjoy eating hurts him. He believes his stomach is worn out and, although not advanced in years, he insists he will never be able to digest anything but the simplest foods; and that even then he will have to assist the digestive processes with drugs. He is naturally a strong, vigorous man; but he has become so convinced that his digestive apparatus is ruined, that he is constantly interfering with his digestion, which should be carried on without a thought. He swallows a lot of worry with every mouthful of food, and as a consequence his health is seriously impaired.

A great many people have an entirely wrong conception of the powers of the body outside of the mind. The fact is, the body has absolutely no power whatever. The mind is the only reality of the body. The instant that intelligence leaves the body there is no disease, there is no pain, there is no distress, there is no worry. All processes cease. If

the body had the power usually attributed to it, all sorts of things might happen after the life had left the body, whereas, the fact is, the mind, the intelligence is everything. Every cell has it, every electron has it, and the thought we carry in our minds leaves its impress for good or ill upon our physical selves.

When you begin to hold the thought of your perfection physically, the condition your Creator intended for you, you will soon feel the thrill of health in every atom of your being. All the cells of your body will feel the healing stimulus, the health radiation, the uplift from your health conviction. You will at once set your feet on the pathway to health, prosperity and happiness.

## HOW FEAR THOUGHTS ENCOURAGE DISEASE

WHEN President Harding returned from Alaska and was seized with his fatal illness on shipboard, what happened? The most dangerous thing possible, in my judgment, if we regard the distinguished sufferer's mental condition. At once he became hedged about by fear thoughts, fear picturing, fear vibrations not alone at his immediate bedside but from all over the world. The newspapers proclaimed this fear in bold headlines, and the people registered it in their thoughts. "What if he should not get well?"

The invalid was hastily conveyed to a room in a San Francisco hotel, and there surrounded by doctors and nurses. Every time he chanced to open his eyes he must have seen several of these attendants. At least five eminent specialists were summoned, to stand

guard over him, taking his pulse, his temperature, his respiration, testing his blood, listening to his heart-beats. Nurses went back and forth with anxious faces.

What an atmosphere of anxiety, doubt, and fear for the sick man to battle his way through with greatly reduced disease-resisting powers! And, as if this were not enough, added to it were the fear thoughts the fear vibrations which swept the nation by mental radio from Maine to California!

If President Harding had been a private citizen, I firmly believe he would have had a much better chance of recovery. I am not belittling the professional standing of the physicians who attended him. I am only calling attention to the adverse aura which they themselves must have felt, in this universal wave of anxiety and fear. The fact is, that every prominent man is hedged about in illness with a thousand precautions and doubts, which he has to fight in addition to the ailment itself. All the healing is done by Nature, and she has all these radiated fears to overcome. In my visits to the Boston hospitals while a medical student, I noticed the

effect of the doctor's visits upon patients. They would lie there and watch his every movement and expression, every slightest gesture. If he seemed pleased with their progress there would be a lighting up in the face, and they would show decided improvement for the day, but if they saw he was disappointed or discouraged about them, they would slump.

Fear keeps multitudes of people from enjoying good health. It is a powerful inhibitor of all the functions of the body. It seriously affects circulation, retarding it, and thus leaving impurities in the system. Tardy circulation means slow poisoning, lack of energy, loss of vitality, of "pep."

Fear acts as a rank poison to the bodily functions, halting some temporarily, and totally paralyzing others. We think all over, and the organs cannot function normally while fear is present. Every cell in our body is intelligent and takes part in the thinking process.

We have all experienced the terrific force of a horrible fear upon our appetite or digestion. The receipt of a sudden shock, the dread of impending disaster, stops the flow of the gas-

tric juices and we feel "out of sorts," ill. We can readily note this effect in very unusual circumstances, but we do not seem to realize the constant wear and tear of the petty anxieties, the daily fears. Yet their action is even more disastrous, because they are constant and are suffered to continue unchecked.

All the cells of the body are in intimate connection with the brain and the mental attitude. They are a part of the all-pervading mind. Their condition rises and falls with the condition of the mind. Every fear thought, every worry thought, every conviction that we are hopelessly wrestling against a fatal disease, will tend to develop such a disease.

Now, of course, it is very rare to find a human being who is all right physically, perfect in every respect. Practically everybody has something the matter with him. In other words, one can always find something to worry about. But the point is, that the worrying does not help the ailment; it only gives it more power to harm. How often do we hear persons who appear to be the most robust start complaining about some minor ailment. They admit that they have "pretty

good health," but they have a "touch of rheumatism now and then"; they are "subject to colds," they must be "on guard against dyspepsia," or they are "inclined to have hay fever!"

How detrimental to health and happiness is such talk! We ought to be able to shake off each and every one of these fears. So long as we yield to them, just so long will we be victimized by them. We lend power to the things we fear by the inexorable law that like attracts like.

The entire cell life responds to the mental attitude. When the whole mind radiates hope, confidence, assurance of health; when we are convinced that nothing can harm us; when we *know* that there is a power within us superior to every bodily ailment—then this knowledge is radiated into every cell in the body, and we *are* well. Each and every cell is endowed with the life principle, with a marvelous intelligence. It is in constant communication with the central brain station, and instantly reflects and registers the messages which are being sent out.

No man can be well, who does not believe he



can be well, who does not expect to be well. The idea is a paradox. Confidence is just as necessary for the establishing and maintaining of health, as is capital for the maintaining of business. Doubt is fatal wherever radiated into the system. If you doubt the ability of your digestive organs to take care of your food, they will not take care of it. If you are all the time thinking indigestion and dyspepsia, you will get them. The inharmonies of the body usually originate in the mind.

Whatever depresses the mind devitalizes the body. Whatever discourages the mind tends to lower the physical standard. If we constantly harbor fear, doubt, anxiety, worry, the little cell minds will reflect the same thing. They will go about their work of rebuilding the bodily tissues under this unfortunate handicap. That is why these mental enemies lower the disease-resisting power of the body, and make us susceptible to the development of lurking germs which would be powerless to harm us, if we but endowed our cell minds with the thought of health and strength. The moment our health line falls below a certain point, we should resist all the more with our

minds. We should reinforce these cells and help them to fight off disease germs. With both mind and body working in harmony we can easily do it. It is only when we become devitalized, discouraged, that the cells fight a losing battle.

Fear kills more human beings, than disease or wars. It is the active ally of disease. It operates to discourage the cell minds of the body, at the very moment when they most need reinforcement and encouragement. The mental attitude makes all the difference in the world between recovery and death, especially in the cases of patients suffering from lingering illnesses. Many a patient has lost his life because he lost hope. He gave the overworked, discouraged cells nothing to build upon.

Fear and vain regrets retard the healing processes of the body. Surgeons know that it takes much longer for wounds to heal, when the patient is depressed, full of fear or laboring under any other mental stress.

It seems unjust, a terrible thing, that when we are in trouble, when we need every atom of our energy and will power, this is just the time

when we are most likely to fall a victim to our most insidious enemy—fear!

Fear is the monster which haunts us the moment things begin to go wrong. It bobs up on every occasion, always ready to add its fearful weight to the burden which is already greater than we can bear. It confronts us, hinders us, overwhelms us, just at the time when we are in sorest need. It does not fight fair. It climbs upon our back when we are already almost down and out, and insists upon riding us, weighing us down. It robs us of sleep, peace of mind, and happiness. It whispers to us, "You cannot get well! You are done for!"

Was there ever such a monster as this, to curse the human race? It follows us all through life. It keeps out of sight when things are going beautifully with us, but the moment they begin to go wrong—when we are sick, or discouraged, or suffering from any setback either mental or physical, then this hideous monster is at our throats again!

Fear aggravates the symptoms of disease, and lessens at the same time the resisting power. Whatever discourages or depresses

the mind cuts down the power of resistance in the cell life and thus encourages the disease germs to flourish and propagate. Nature cannot heal except through the cells and the cells cannot heal so long as the central mind is sending out the wrong signals. When the mind antagonizes nature by a great fear, nature cannot heal. So long as a patient is obsessed by fear as to the outcome of his physical trouble, he throws in the way of nature the greatest handicap. Through this fear which operates upon every little cell mind, the appetite is affected, and the food, if eaten, is imperfectly digested and assimilated. The transforming of the food into new blood and tissue is seriously hampered, and as a consequence nature does not have the proper building material at hand to restore and repair the damage.

When a patient receives a death sentence from his physician, even though unintentionally conveyed, what chance has nature to perform the healing miracle? When the fatal message is telegraphed to every part of a diseased organ, the cells lay down their working tools and quit.

Our blood circulation changes with our changing thought, our changing emotions. This physiological fact is constantly illustrated in our daily life. Something shocks or offends us, and the offended mind sends a rush of blood to the cheeks. It is an easy matter to send the blood to any part of the body by concentrating the thought upon that part and thus enlarging the blood vessels. It is well known that the fear of heart disease tends to bring it about; and since in normal health the blood flows equally and freely to every organ in the body, the wrong mental attitude toward that organ is bound to work harm. This is no mere academic theory; it is a law of nature. Our adverse thoughts seriously affect the circulation, causing congestion in any affected part.

The vicious influence of fear is well illustrated in the case of a young girl I knew of, who was repeatedly told that, as her parents were consumptive, she was liable to contract this disease. Every time she got her feet wet, every time she sat in a draft, every time she had a slight cough, her mistaken friends warned her against consumption. The result was that her mind became concentrated

upon her lungs, and this concentration resulted in an over-supply of blood being constantly sent there. Her cough was consequently aggravated, and as her fears multiplied, her appetite waned, her digestion became impaired, and she finally fell a prey to the very ailment against which she had been warned.

It is easy to see how the development of a disease such as tuberculosis or cancer may be increased by focusing the mind upon it. The blood is sent to the affected part with a rush, and at the same time the cells controlling that member are hindered in their proper functioning. If you are convinced that you have inherited a cancerous tendency, every time you have a slight irritation in some part of your body you begin to think of the dire possibilities of cancer. If, through smoking, you have an irritated throat or a sore tongue, you immediately jump to the conclusion that this affection may be incipient cancer.

We know that if the flow of blood is so easily shifted about by the concentration of thought, the other bodily functions must be correspondingly affected. We know, for example, how quickly the kidneys are affected by worry or

anxiety, and how nervous we become when about to appear in public, or to speak on some special occasion. All clergymen know this peculiar influence. We can easily see how it affects the lower animals when whipped or abused.

How important it is, therefore, for our health, for our happiness, for our best welfare, to keep our minds in perfect harmony, poised, serene, undisturbed; to avoid excitement and the explosive passions which tear our nervous system to tatters. If we would be and remain well, we must learn early in life to cast out fear, before it has learned to feed and fatten upon us. We ourselves lend to this monster the power which it afterwards uses to overwhelm us.

A stout, vigorous confidence in health, a stalwart conviction that we were made to be well, to be strong, to be happy; that our organic functions are normal, and that we have within ourselves the power to shake off any disease, is worth more than all the medicine in the world.

Our thoughts are either health thoughts, or disease thoughts. All normal thinking tends

to promote health. All abnormal thinking tends to promote disease. The important thing is to keep our mental and physical standards so high, that the fear germ, the disease germ will gain no footing, will be unable to find a lodging place. Our physical resisting power is dependent largely upon our mental power; they work hand in hand to keep us in health. The normal person neglects neither the one nor the other.

32615

Instead of being filled with the fear of disease, from childhood, every person should be so trained, and his life so regulated, that he will be a mighty bulwark of resistance against mental and physical enemies alike. He should learn that he was made to be healthy and prosperous. He should be taught that all weakness and disease are abnormalities; that he has within him the natural antidotes for all life's poisons and troubles. Such training would banish all disease from his life, and with it that greatest of all demons, fear.



## V

### WE LEND POWER TO THE THINGS WE FEAR

MOST people have some pet superstition, and they talk about it as if it were something of which to be proud. And yet the same folks will scold a horse for shying at a piece of paper.

We laugh at the picture of some poor negro boy going through a piece of forest after dark, and imagining a hobgoblin behind every tree; and yet every day of our lives, we probably conjure up a specter just as fearsome and just as unsubstantial! This would be laughable but for one stern truth.

We lend power to the things we fear! How little we realize this. We give power to the thing we are worrying about, the thing we are afraid of; we give power to our anticipation of evil, our conviction that something untoward, something unfortunate is going to

happen to us. This is one reason why men, fearing failure, develop a horror of the possibility of coming to want. This very idea, this fixed conviction brings them to grief, because fear is a created force, and, by an inexorable law, *we are always headed toward our fears*, just as we are toward our hopes and our ambitions.

In all sorts of ways we give power to our convictions; the belief that there is something the matter with us, that we are inferior to others, that we lack ability, all these give power to our fears. In other words, anything of which we are convinced becomes a real force in our lives, reproducing itself in our nature and in our environment.

Everything of which we are afraid is a creator reproducing itself and its horrible condition in our system and in our environment. If we could only learn to think harmony always instead of discord, always think constructively instead of destructively, we could truly live in health, happiness, and prosperity.

If we could only get rid of the limited consciousness, which so belittles our lives, the belief that we can't have this and we can't have

that, that such things are for others but not for one in our position, our lives would at once begin to expand. We can never get an abundant flow, anything but little dribbles, while we hold such a consciousness. This consciousness of inferiority will close or pinch the avenues to our supply.

"Fear," says Helen Crane, "is the acknowledgment, conscious or unconscious, of one's own spiritual, moral, or physical weakness. It admits of an inability to cope with a situation; it affirms a powerlessness to act in accordance with one's desires. A temporary paralysis of the nervous system is caused by this emotion which results in momentary inactivity of the mind,—and powerlessness to act results.

"That is the thing men do not realize, that the powerlessness of action does not arise from their relation to any situation, but from their fear of this relation. In almost all conceivable situations action of some kind is possible; and where action is being taken, there is always the possibility of the avoidance of the dreaded realization. Also, action carries a mitigation of the suffering of fearful expecta-

tion, or realization, (if it has already overtaken one), by decentralizing the attention.

“By fearing an evil we give it power over us—it has no power of its own, only that which is bestowed upon it. It would have no power over us if we had no fear of it and did not place ourselves in negativity to it. We must realize that even that which appears evil cannot be separate from ourselves, for God’s Principle is unity. There is nothing, even evil, beyond the pale. All energy is of God. It is only the qualification it receives passing through a consciousness, which makes it assume different appearances; and evil is inharmonized energy. It is only temporarily inharmonized and must eventually return to God. Now, the conscious and deliberate non-resistance of evil, with the banishment of the thought that it is something separate from ourselves and our good, and the recognition that it is as it appears only because it is out of place at the moment, absolutely prevents it from assuming power over us.”

“It is the law that that to which one gives his attention shall manifest for him,” says another writer. “So, if he fears and dreads a

thing, by the very power of his concentration he is attracting it."

How often we hear people use such expressions as: "I'm afraid this thing won't go through," "I'm afraid I am going to have trouble in my business"; "I'm afraid we are going to have hard times, a business panic"; "I'm afraid I'll take cold in this draft, or get my feet wet when I go out"; "I'm afraid this will make me ill"; "I'm afraid that my children are not going to turn out right," or "I fear the children are going to get hurt."

Do you realize, my friend, that every time you express a doubt or a fear, you are making your mind negative and open to attack from the very thing you dread? That you are depleting your own resisting power, cutting down your own force, weakening your own mental power? Every time you express fear of poverty, every time you see the wolf near your door, every time you see a vision of the poorhouse or of coming to want, you are making your mind a magnet to attract the thing you fear. Every time you say, "I'm afraid I can't do that, I don't dare try for fear I shall

fail," you are helping to bring about failure. You are unfitting your mind to do the positive and creative by your negative attitude.

On the other hand, every time you say, "I will," every time you say, "I can," you are strengthening your mind by your positive attitude, and attracting the thing you want.

Every thought, every expression is a vibration which makes connection with similar vibrations from other minds. If you once begin to feel "blue," you grow bluer, because your thoughts are making connection with the currents of other "blue" minds which reinforce and add to your own, and depress you all the more. If you grumble, you are making connection with other grumbling currents from other grumbling minds. But if you think health and happiness, these in full measure will come to you from elsewhere.

If you have a mortal terror that a disease is going to develop in you because one of your parents died from this ailment, if you dwell on it and think of it all the time, this irritating thought will tend to develop a latent disease cell, which perhaps under ordinary con-

ditions would never have appeared. Your natural physical resistance would have kept it from developing. The poison which your thought has developed in your system has fed the latent cell and encouraged its development; for diseased cells feed on broken-down brain tissues, nerve tissues, and other tissues which the worry thought, the fear thought, the terror thought, have poisoned.

I wonder how many thousands of people have developed tuberculosis "because it ran in the family," when, as a matter of fact, this disease is not hereditary!

Every time I see a business friend of mine, a prominent man, he tells me that his digestive organs have gone back on him; that there are only a few things he can digest at all. Now, how can this man expect these organs to do good work, when he has such a contemptible opinion of them, when he is constantly projecting into them black, gloomy pictures? Long experience shows him that these organs are very sensitive to his mental state, but, instead of helping them to digest by trusting them, by having confidence in them, he does the very thing which would kill the spirit of

his boy or of an employee,—perpetually discourages them.

I know of an elderly woman who says that she has always been afraid to sleep in a room by herself because of ghost stories which her nurse told her more than fifty years ago. Many a child after being terrified by the mother, nurse, or governess, covers up its head with fear and goes to sleep nearly smothered for want of air because he does not dare look out in the dark. Now these fearsome ghosts never eventuate into realities. Although time proves most of our fears to be unfounded, worry and apprehension nevertheless cause the very effect which we have dreaded.

I know of a physician who was told by another practitioner that he would die of blood poisoning. The doomed man called his family together and prepared for the end, bidding his wife and children good-bye, and telling them he would die a few minutes after five o'clock the next morning. He said he was positive of it, and he did die at the time predicted.

A California man determined to end his life at a certain time, but for some reason the re-



volver he used would not go 'off. However, the man died within the hour appointed. The attending physician said there was no doubt, that the man's determination to die at that time, the fact that he had planned and expected to die and had long dwelt on the subject, was the chief cause of his death.

There is no doubt that our long preparation for death at about such an age, our expecting it, and constantly getting ready for it, holding the thought of demise, making our wills, arranging our affairs, and the constant fixing of our minds on this period in our life as being the end of all to us, has a powerful influence toward bringing about what we expect. The very laws of our existence tend to bring about the results which we plan for, prepare for, and expect.

"Fear that is strong enough will kill a lion, and to many a poor human it has spelled death." Fear makes cowards of us all, makes a mere apology of many a man who, but for it, would be a giant.

The cultivation of fearlessness enhances tremendously the power of all the other mental

faculties. The time is not far away when the cultivation of courage will be fostered in the schools, because everything for which men strive depends on it.

Specialists in nervous diseases recognize the fact that fear plays a large part in hallucinations. Insane persons are dominated by fear thoughts. Dr. George L. Walton, a consulting neurologist, says:

"No part of the body is exempt from the fears of the hypochondriac, but he is prone to center his attention upon the obscure and inaccessible organs. The anecdote is told of a physician who had a patient of this type—a robust woman who was never without a long list of ailments. The last time she sent for the doctor, he lost patience with her. As she was telling him how she was suffering from rheumatism, sore throat, nervous indigestion, heart-burn, pains in the back of the head, and what not, he interrupted her:

"‘Ah,’ he said in an admiring tone, ‘what splendid health you must have in order to be able to stand all these complaints!’ ”

"A ‘phobia,’ ” the same authority continues,

"is an insistent and engrossing fear, without adequate cause as judged by ordinary standards. Familiar instances are fear of open places (agoraphobia), fear of closed places (claustrophobia), and fear of contamination (mysophobia).

"The sufferer from agoraphobia cannot bring himself to cross alone an open field or square. The sufferer from claustrophobia will invent any excuse to avoid an elevator or the theater. When a certain lady was asked if she disliked to go to the theater or church, she answered, 'Not at all, but of course I like to have one foot in the aisle; I suppose everyone does that.' "

We are all of a piece. If fear affects one cell it soon affects every other cell in the body. Whatever affects the mind affects the body, and whatever affects the body affects the mind. Every fear thought, every worry thought, not only affects the mind, but it also affects the entire body.

The billions of little cells of the body are all tied together and they act as a unit. That is why the destructive thought originating in the brain sweeps through the system

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like a prairie fire. It has the power to devastate one's whole life. The insane asylums are full of people who have arrived there through fear!

## VI

### THE SPECTER OF FAILURE

THE specter of failure lurks just around the corner to haunt thousands of men and women. It is a fearsome specter which has kept multitudes from their own, because fear brings doubt, and doubt undermines courage and paralyzes initiative. "He can't who thinks he can't" is just as true as "he can who thinks he can."

Just see the difference between what the man has done who thinks he can, and the man who thinks he can't! Civilization has been builded by men who believed they could do what they have undertaken. The drags on progress, on civilization, have been the men who thought they couldn't do things; who were afraid of this bogy of failure.

The dread or fear of failure takes something out of a man, an element without which he doesn't amount to much. It makes just that

little difference between mediocrity and excellence, between doing your best and your second best. The man who does his second best is a failure, because he was put in this world to do his best.

"The army is not beaten, it is you who are beaten," retorted the commanding officer to a subordinate who reported that his army was in retreat. The man is always beaten who thinks he is. It is the man who always believes in himself and his mission who wins. "We have just begun to fight," replied John Paul Jones, when asked to yield his sinking ship, the *Bonhomme Richard*; and from the jaws of failure he snatched a magnificent victory.

The psychology of fear is very curious. The man who always believes that he is going to be turned down, who doesn't believe that he is going to get the order, the man who is always afraid of failure, really invites failure, not only because of the depressing influence upon his own mind, but because he communicates his doubts and fears to others.

The salesman who is always visualizing to himself the prospect's failure to "sign on the dotted line," isn't the man who gets the order.

It is the salesman who believes his man is going to sign, who goes to his prospect confidently, that wins.

Lots of salesmen are beaten even before they get to their prospects. They are beaten mentally; they don't believe they are going to get an order and, of course, they don't.

People who think they are always going to miss trains, going to miss appointments, or who lack confidence that things are going right, are always in hot water, for their very mental attitude invites defeat. We are all of a piece mentally. We are all using the great cosmic intelligence. Our thoughts are communicated instantly to others and influence them accordingly.

There are thousands of business men who deteriorate rapidly through the terrible fear of the possibility of failure. Many of them have a good business but insufficient capital. They do fairly well in good times, but they haven't the business acumen, the business sagacity and foresight, the initiative and executive ability, the pluck and perseverance to win out in strenuous times.

The specter of failure prowls outside the

offices of thousands of concerns to-day. It is robbing business men of sleep and of peace of mind, making them mental and physical wrecks, and incapacitating them for doing the very things which might extricate them from their dilemmas.

There are multitudes of men who lie awake nights haunted by fear of financial disaster, by fear of failure or the fear of all sorts of financial difficulties, who, while they are in their offices or with their business in the daytime, give the impression of being strong, vigorous men. And yet, they can't sleep. Their nights are filled with fear.

It is astonishing what courage, confidence, and assurance we can put on before our fellow men; but when we are all alone, and especially in the night, we begin to doubt and worry, and are haunted by anxious thoughts about the future. We know we must not appear the coward before others, but when we are alone, in the silence and dark, we relax and begin to think; our imaginations get busy and we begin to worry. Then enters the specter of failure.

Oh, those night specters! Those horrid night visions that will not down, will not go



away! We try to banish them, but they come back and back and back again.

We are not prepared to bear our troubles in the night as we are in the daytime. We are much more susceptible at night. The imagination is much more active and more vivid. All unpleasant things, all disagreeable things, all our troubles and trials are tremendously exaggerated during the night, and for this reason we should never allow ourselves to think of them at all. We should shut them out of our mind when we leave our work, neither allowing them in our recreation or in our play, in our home or in our social activities; and never, under any circumstances, allowing them in our sleeping room. There we should bar all troubles, all trials, and all tribulations while we prepare to sleep; because it is in sleep we find refreshment, strength, healing, are made over, repaired, and readjusted for the next day's fight.

Many men's holidays and Sundays, as well as their evenings and their nights, are so filled with all sorts of worries, anxieties, and fears, that they do not half enjoy their little leisure. Their recreation time is so filled with anxiety

that they are restless, dissatisfied, and absent-minded; they do not enjoy the things about them. If they go into the country, they are so absent-minded they do not really see nature; they do not appreciate the marvelous beauty, the mighty panorama passing before their eyes. They do not see the myriads of miracles which are being performed right under their eyes, because their minds are so taken up with other things; so preoccupied with their troubles, their anxieties, their worries, and their fears.

What a wonderful thing it would be if we would learn to throw away our useless burdens, to shut out of our minds the disagreeable things which we cannot remedy, and to take up the things that come to us with fortitude and courage, without the addition of worry and anxiety! We don't do this, and so not only have to bear our burdens, not only have to suffer while we are actually going through our troubles, but we anticipate them and go through most of them many times in advance.

What unfortunate things we do when haunted by fear, when we quake before imagi-

nary catastrophes! How often we hear of men selling their property for a song, while terrorized by the fear of failure. They are not normal then; they are in no condition to take any important steps, or to make any important decisions, and yet that is just the time they do make decisions which are often fatal.

I have known men to sell a business, which was really not in danger, for a quarter of its value because they were so obsessed with the fear of possible failure; and the new buyers went confidently ahead to a great success.

Many business men, when trade begins to fall off a bit, do the very thing that makes it fall off more; instead of helping the situation and trying to remedy it by being more progressive, doing more advertising and working a little harder, they begin to hedge, to cut expenses, and wait. No business runs itself. Fear shuts off supply and kills creative ability. It strangles productiveness; it is a blighter, a destroyer of ambition, and of effort and production. It warps the brain and muddles the mind. Nobody can think constructively when his mind is filled with fear. Fear means paralysis, stagnation and mental con-

fusion, which are fatal to clear thinking and wise acting. Fear destroys one's judgment. You can't do the right thing when your mind is filled with fear. The temptation is always to do the easiest thing, to do that which will get rid of the trouble that you have had, instead of remedying it. The mind that is filled with fear will often do just the worst thing possible for the future. Anything to get present relief, that's the temptation when the mind is filled with fear.

When we are suffering from fear we dissipate our energy, because we are in no condition to direct it wisely. We can't do effective work, effective thinking, with fear in the mind.

For example, just think of the effects of fear in stage fright. The brain may be so perfectly paralyzed, so distraught with mental confusion, that to do the right thing is impossible. Many a promising young actor's career has been ruined because of this blighting effect of fear.

Public speakers constantly dread these attacks of stage fright, these fears of failure. Julia Ward Howe, in her "Reminiscences," tells this story of Washington Irving:

"I was present, with other ladies, at a public dinner given in honor of Charles Dickens by prominent citizens of New York. The ladies were not bidden to the feast, but were allowed to occupy a small ante-room which, through an open door, commanded a view of the tables. When the speaking was about to begin, a message came suggesting that we take possession of some vacant seats at the great table. This we were glad to do. Washington Irving was president of the evening, and upon him devolved the duty of inaugurating the proceedings by an address of welcome to the distinguished guest. People who sat near me whispered, 'He'll break down,—he always does.' Mr. Irving rose and uttered a sentence or two. His friends interrupted him by applause, which was intended to encourage him, but which entirely overthrew his self-possession. He hesitated, stammered, and sat down, saying, 'I cannot go on.'"

Stage fright is exceedingly common with clergymen. I know some who worry over their sermons so much, constantly wondering whether they will be able to give the people anything worth while, whether they will do

themselves justice, whether they are going to make a good impression and what sort of a figure they are going to cut in delivering the sermon, that they go to their pulpits on Sunday exhausted, devitalized, and discouraged. Instead of being fresh and vigorous, they are anxious and overwrought, and give the impression of weakness instead of power. They are not able to marshal their faculties, and instead of appearing with an abundance of vitality, bubbling over with life, energy, and cheerfulness, so that their very presence would be magnetic, give confidence, and make an impression of strength and encouragement, they go before their audiences like weaklings and pigmies.

God's representative should go before his people as a victor, victory organized, with the air of a conqueror bringing his message of peace and good will. Multitudes of clergymen could add very greatly to their power of expression if they could only go to their pulpits with the nerve-energy which they throw away in worry and anxiety. They fight their Sunday battle every day in the week, and go to the pulpit with the air of the vanquished, in-

stead of with the air of the conqueror. They do not speak with the same authority that they would if they conserved their energies, instead of squandering them in worry and anxiety.

A clergyman should go to his pulpit with that confidence and assurance which the consciousness of being in touch with Infinite Power gives him; which comes from knowing that he lives, moves, and has his being in his Divine Partner; that he is a part of the great creative intelligence of the universe; that he is backed by unnumbered powers, and that he has all the creative energies of the universe behind him.

We must remember that every bit of anxiety, fretfulness and worry, leaves its mark on the body, interrupts the harmony of our physical and mental well-being and cripples our expression, our efficiency, our success, and our happiness. Such a mental condition is at war with our highest work, our highest ideals, and makes us so much less capable of doing the thing we attempt. It makes us weaklings instead of the strong men who inspire confidence and make success possible.

## VII

### THE TERROR OF COMING TO WANT

THE thought of poverty, the possibility of not being able to support ourselves and those dear to us, strikes into the very marrow of our being. Mere physical suffering, even starvation, has no keener pang than the mental suffering of those who live under a terror of coming to want.

Human pride and human vanity play a tremendous part in our lives. The wounds of pride cause many people to suffer more than would physical wounds. The very thought of what other people would think of us if we were not able to earn a living for our family, the humiliation of it all, the chagrin, the awful wounding of our pride, to have people think there must be something the matter with us, terrifies us.

There is no one thing about which human beings are more touchy, than that of their busi-



ness ability. They dread the possible suggestion that the man who cannot earn a decent living is below par mentally, that there is some screw loose in his brain.

The very thought of the personal reflection upon ourselves, if for any reason we are not able to maintain our family in decent and respectable condition, is itself the cause of great mental agony, and handicaps our efforts. Then again, the fear in the public mind in hard times, during periods of great business depression, is infectious, and is an added hindrance to those who even under ordinary conditions have a hard struggle with the living problem. It throws unlooked-for obstacles in their way.

Our vanity suffers terribly when we are not able to maintain our families in as good condition as those with whom we associate or would like to associate. This is especially true of the mother whose child cannot dress as well as other children who go to the same church, school, or college. She feels a personal humiliation when she has to say that she cannot afford this or that, especially if the majority of those with whom she associates can afford it.

"Nothing to wear!" What untold suffering women endure because of having to skimp on clothes, because they are obliged to appear in public places without being, what they consider, properly dressed! How humiliated they are to meet people who are much better dressed, or who ride in finer automobiles! They try to avoid them, and live in constant fear and dread of others becoming aware of their straitened circumstances.

The poverty thought is chronic with multitudes of people. The fear specter of poverty always stares them in the face. They are always seeing the wolf at the door, or living under the shadow of the poorhouse. Such a state of mind is absolutely inimical to attracting prosperity and abundance, for the pictures which dominate in the mind are the seed which always bring a like harvest.

I know a man who has been a dead-in-earnest, hard worker; who has tried to make a success of his life; but his career has been very seriously dwarfed by his poorhouse obsession. He never has been able to get away from the fear that, no matter how hard he may work, no matter how hard he may try to get on in

the world, ultimately something is likely to happen to him to take his property away from him. For many years he has been keeping in mind the vision of himself in old age wending his way to the poorhouse. This picture has become indelibly fixed upon his mind.

This man is nowhere near the poorhouse, but at the same time he is miles nearer than he would have been but for his poorhouse vision. He has never really lived. He has only dragged along a starved, stunted existence. He has been afraid to spend money for the comforts of home, because he has always been saving for that "rainy day," saving up every cent he could get hold of, just spending enough for the bare necessities of life. He has not improved his business; in fact, there is a poverty-stricken air about everything connected with this man. There is not a progressive, up-to-date spirit among his employees; and the members of his family have been affected by his haunting poorhouse vision.

My friend, haven't you sacrificed about enough years of your possible life to fear? Haven't you been haunted long enough by .

this damnable specter? What has it ever done for you but cripple you, neutralize your efforts, stunt your prospects, cast black shadows across your life? Yet when you stop to think, you know it is not a reality at all, that it is merely a mental picture, a mental suggestion.

What is it that haunts so many Americans; what is it that is dogging man's steps, perhaps most of his life, making him uncomfortable, uneasy? It is the everlasting living-getting problem, and the fear of poverty. Why should we be slaves to physical wants, largely? Why should we expend nearly all of our energies, grind our whole lives into the living-getting problem, catering to the animal side of our natures? Why don't we try to make a life, instead of trying to give everything to making a living?

How many of us give the best of ourselves to the money-making problem, and the poorest part of ourselves to the making of a life, and to making our home the paradise which we so often have dreamed of making it! We only give the fag ends of ourselves, our jaded, tired selves, our played-out selves, to our family

and friends. We give only these odds and ends to the making of a life in the home, or to the social life, and character building. What kind of beings should we expect to develop from such material? The fear of poverty, the dread of it, the horror of it, the anticipated mortification which comes from visualizing our condition in the event of the poverty we fear or dread, keeps more people in a poverty-stricken condition than almost anything else; because while the mind is so filled with fear of poverty and with the dread and horror of it, it is negative, incapable of evolving creative energy and of producing. It is a destroyer instead of a producer. .

The fear of coming to want has become such a race obsession that it stares multitudes of people in the face like a frightful nightmare. They cannot get away from it. Now, this is not natural, not normal, not right. Often we see children even expressing this fear; they are reared in this fear atmosphere, saturated with it.

What a wonderful thing it would be if human beings could be absolutely freed from this terrible fear of poverty, the horror of the pos-

sibility of coming to want! How it saps human life, energies which might be put to producing, creating, instead of destroying!

People who are always fearing the future, who always see rocks, shoals, and all sorts of snags and dangers ahead, who are forever preparing for a "rainy day," not only attract the very things they fear, but also lose all the joy and happiness of living.

You cannot remove poverty until you remove the poverty thought, the poverty fear, the poverty worry, any more than you can remove disease by visualizing it, thinking of it constantly, saturating your mind with the sick thought. You must see yourself strong and vigorous, before you can remove the disease conditions. So, you cannot remove the failure condition until you stop visualizing failure, thinking of it, worrying about it, believing that it is coming to you.

When we learn the art of seeing opulently, instead of stingily; when we learn to think without limits, how not to cramp ourselves by our limiting thought, we shall find that the thing we are seeking is seeking us, and that tomorrow it will meet us half way.

Remember, my friend, that you may build up such a perfect monster, by picturing poverty, hardship, and suffering, a pauper's destiny, a poorhouse disgrace, and the suffering you must endure from not being able to care for those you love, that you will become hypnotized by it into the belief that this hydra-headed devil is going to rob you of your birth-right, to rob you of about all the things that are worth while in life. Remember, also, that you have inherited a divinity infinitely more powerful than any imaginary evil that can injure you.

People who are always anxious regarding the future, who look forward with foreboding and uncertainty in the matter of their living, people who have a horror of coming to want, really show a lack of faith in the Being who has bestowed on them the unspeakable gift of life and all its marvelous blessings. It is really a reflection on the Creator, a doubt that the Being who fashioned them so marvelously and who has watched over them and guarded them every instant of their lives, might not do this in the future. It is a doubt that He who watches the sparrows fall, who clothes the lily

with beauty, and who has bidden us take no thought for the morrow, might forget us.

There is no one instant of our lives which we could have provided for with a millionth part of the wisdom and evident carefulness that He has provided for every moment of our lives, and, after all this, is it not wicked even to doubt that He will provide for us to-morrow as He has to-day, and as in all the yesterdays?

The same omnipotent Being has been equal to all the emergencies that have come into our lives, has carried us safely through everything that has happened to us; why should we doubt that He will provide for the to-morrows with the same infinite wisdom, love, and care?



## VIII

### A BOGY OF THE IMAGINATION

Not so very long ago there were monarchs who lived in constant fear of being poisoned. They never partook of food until their cooks or other trusted servants had first eaten some of it. This was true of some rulers even in recent times, notably of the late Czar Nicholas of Russia, and the Sultan of Turkey.

Most people would say that life under such conditions would hardly be worth living. Yet there are few of us of the great mass of mankind to-day who do not live in the constant shadow of some kind of fear. People do not know just what they are afraid of, but they are afraid of something. They have a foreboding of impending evil, a sense of something hanging over them, a vague dread of some coming calamity that they can't escape. You will hear them say: "Well I'm sure something is

going to happen. I don't know just what it is, but I feel it very strongly. I don't know whether it's death, sickness, or an accident in the family, but something bad is coming."

I have a friend who has always lived under the shadow of fear, who is always and forever predicting trouble ahead. I rarely meet him that he does not see some impending catastrophe just in front of us; we are on the toboggan slide headed toward destruction; we are going to have hard times, worse failures than we have ever had before. We shall see bread lines and soup kitchens before spring. The Bolshevik philosophy is going to spread over the entire world; labor is going to seize capital, *and this will mean chaos and ruin*. On the personal side he is afraid that his health will fail, and that his wife may meet with an accident; that his children will go wrong and disappoint him. In short, there is nothing in the category of human ills that he does not anticipate. I have known this man for many years and few, if any, of the dire things he has predicted have ever come to pass.

Are we not all, in some degree, like him? Almost everyone I know is worrying about

*something*, anticipating some evil or misfortune. It is estimated that there are more than five thousand different kinds of fear. In fact, fear, in all its different phases of expression, such as worry, anxiety, anger, jealousy, timidity, suspicion, superstition, intolerance, greed and avarice, is darkening and crippling the lives of most of us. Fear is the greatest enemy of the human race. It has robbed man of more happiness and efficiency, has made more men cowards, more people failures or mediocrities, caused more crimes and suicides than anything else.

Yet this fear devil, with all its attendant worries and evils, is the greatest delusion ever conjured up by the mind of man. Fear is nothing but a boggy of the imagination, as unsubstantial as a soap bubble or a child's toy balloon. No matter how dreadful the face it wears, it collapses at the first touch of courage and common sense. But, in spite of this, the majority of us travel from the cradle to the grave, suffering, harassed, often driven to desperation, through fear of something or other,—ill health, accident, poverty, failure—in nine

cases out of ten, something that never happens.

It is well known that people often die under the influence of fear, as witnessed by the frightful havoc it has played during epidemics of great pestilences. Thousands of people have developed all the symptoms of cholera or some other dreaded disease before there was any physical possibility of contagion, and have died under the false conviction that they were afflicted with the malady they feared.

Whether or not the contagiousness of fear is due to a germ or some rapid mechanical change in the brain and nerve cells, it often sweeps like a storm over the people with such terrific force that whole masses become temporarily insane under its influence and are really not accountable for their acts. History teems with illustrations of the most horrible crimes that have been committed by people during the hysteria of fear panics, while in the clutches of this most terrible enemy of humanity.

"Thousands of suffering souls are held to-day by the chain of imaginary bondage," writes

Dr. W. L. Sadler. "They have no real physical disease. Their ailment is in reality only a 'spiritual infirmity.' They might go free at any time, but they do not know it; they will not believe it. These prisoners of despair are held securely in their prison house of doubt by the force of fear and habit. They are very much like the elephant in Central Park, New York City, which had stood in one spot for many years, shackled with heavy chains. He had never left his tracks except when he had been unfastened and led away by his keepers. One day it occurred to them to remove the fetters from his legs and see if he would leave his place. After the beast was free from his shackles, he steadfastly refused to move, even after he was allowed to become exceedingly hungry, and when food was placed within a few inches of his reach, he stood in his tracks swaying from side to side and trumpeting loudly, but not a step did the huge beast take toward the food. The elephant was free, but he did not know it; therefore he stood there in his old place just as securely bound by the chains of his own mind as if the steel bands were about him as of old.

“And so it is with humanity; altogether too many of us are like unto the elephant, we are absolutely free to-day, but not realizing or not believing the glorious fact—not having faith and courage enough to step out into our mental freedom and begin to enjoy our spiritual liberty—like the elephant, we stand in the place of habit-bondage and bitterly mourn our terrible fate. We are not surprised when an elephant behaves this way, but it ought to be a cause for great astonishment that intelligent men and women, sons and daughters of God, will allow themselves to be held down by fictitious bondage and bound down by a mere ‘spirit of infirmity.’”

There is a saying, “Do the thing that you fear, and the death of fear is certain.” We can easily prove the truth of this adage. How often we have had a perfect horror of some experience which we dwelt upon in anticipation,—such as speaking in public, or presiding at some meeting. As we looked forward, the task seemed impossible to us, and yet how much easier it was when we came to it! It was not at all the horrible nightmare we imagined it would be.

There is everything in tackling the dreaded thing, the thing we fear, with firmness and decision. When you are obliged to grasp a nettle, grasp it firmly and most of its sting is blunted. It is folly to keep sticking oneself with it a little at a time.

If you have a tough problem to solve, tackle it vigorously, and you will be surprised to find that your dread of it has little or no foundation, that it is merely a figment of your imagination. The imagination always exaggerates difficulties.

Never under any circumstances allow yourself to dwell upon fear, to think of it as a foe to be overcome. It is a mere negative, a will-of-the-wisp conjured up out of your brain. Of itself it has no life, no force, no power. You give it power, all the force it has, by your imagination. The only boggy that can possibly harm you is that which your own imagination conjures up.

If you will visualize, instead, the strong, the *real* things of life, you will have no room in the chambers of your mind for these weak and vicious specters. They will vanish away utterly, like the mists of the morning.

## IX

### TO-MORROW'S BREAD

INSTEAD of helping us to solve our daily problems, worry actually makes them infinitely harder. We cannot think clearly or effectively when we worry.

Perhaps there is no other one thing which has caused so much anxiety and worry to so many human beings as the question of to-morrow's bread. Where is it coming from? How shall we provide for ourselves and our loved ones? We lie awake and worry so much that we lose the precious energy we should be storing up for to-morrow's battle. Worrying about debts, about the future in general, has wasted enough energy to transform the world, to provide for the future of the whole race.

Fear and worry have never created anything, have never produced anything, but they have disqualified multitudes of human beings



for doing what they might otherwise have done. Many a man has committed suicide on years of his life by worrying along from day to day and month to month, dreading, anticipating, and preparing for hard times, for a financial panic or a failure which never came. Men and women not only torture themselves during the day, but lie awake nights, worrying over their affairs. In the silent hours of the night the imagination is very active, and problems and difficulties take on alarming proportions; bills seem multiplied a thousandfold. The mortgage is bigger, notes are bigger, and come due quicker. People worry about their insurance policy, about the mortgage on their home, about their investments, about their various undertakings. They visualize the future filled with poverty, hardship, handicaps and wretchedness of all sorts for those they love; they are always seeing failure and misfortune ahead.

Multitudes of people seriously mar their lives by continually dwelling upon the most disagreeable possibilities, anticipating unhappy experiences, most of which are never realized. Just as some people are made up to

be gullible, many seem to be so made up that they are the victims of worry. They catch every excuse that comes along for indulging their worrying propensities.

A colored woman reminded her easy-going husband that the rent had to be paid in six days.

"Then we sho' don't have to worry about it for the next five days," he replied. "It's 'nough to worry on the day it is due, when it must be paid."

How many people might learn a lesson from this philosophical husband and not worry until they *have to*. They would probably be surprised to find that that time never came!

Cowards, it is said, die many times before their death. So we who worry unnecessarily before the rent comes due, or some other obligation has to be met, endanger our peace of mind and our happiness. It is the burden of anticipated suffering that overwhelms us all.

I know a man who injured his eye, and, imagining the terrible consequences that would follow, suffered agonies for two days and two nights. He lay awake one whole night picturing himself in a hospital, his eye

being operated upon, and probably removed; he visualized the other one being slowly affected, saw himself totally blind. He then fell to wondering what would happen next, whether he wouldn't go insane! When I saw him on the street, a few days after the accident and asked him about his eye, he replied: "Oh, it's all right now. A cinder became imbedded and set up an inflammation."

That is the way most of us go through life *imagining and dreading* all sorts of things that never happen. Multitudes shut all the sunlight out of their lives, by continually nursing a foreboding of evil. Their imagination pictures some great misfortune ahead; that they are going to lose their money, or their position; that some frightful accident is going to happen; that some fatal disease is developing in them; that their children are going to be crippled or killed in a railroad accident; that they are going to be run over by an automobile; that they will be drowned if they go out bathing—that *something dreadful* will surely happen to them whenever they leave the home. They always seem to expect the worst. No matter what it is, they invariably see snags and

troubles ahead. They always do their work in anticipation many times before they come to it, dreading the disagreeable experiences their imagination pictures.

Quit worrying, and work! Fretting and fuming over what is past and cannot be helped, or anticipating ills that may never come, will do nothing but drain your mental and physical forces, waste your vitality, and destroy your possibilities of growth and happiness.

Worry, anxiety, jealousy, hatred, envy, revenge are all offsprings of fear. They all belong to the same family and have all inherited the same poison. Timidity is one of the younger children. Fear and worry are great ability-killers and efficiency-sappers. They lower the physical vitality; all of the physical and mental standards shrink under their blighting influence. The victims of fear and worry show a decided deterioration of brain cells, due to the poisons which come from chemical changes caused by these distressing, and life-destroying emotions.

Clear thinking is impossible when the brain cells are filled with these poisons. The brain

cannot act normally, the mind is clouded, muddy, and inefficient. Pure blood is impossible under such conditions, and the brain must be fed with pure blood before it will give up its best.

Many people who are the victims of poor health are also the victims of chronic worry. The blood, brain, and other secretions are poisoned. Worry is especially dangerous and harmful, because it always gets precedence over all the other emotions. When the mind is troubled, all the normal mental processes are clouded; we cannot think wisely, we cannot enjoy anything, we are not efficient.

Worry is a deformity which has not a single redeeming feature. It is "spiritual nearsightedness, a fumbling way of looking at little things and of magnifying their value." No other thing so cuts down our capacity for creating, for producing. The size of the loaf of our to-morrow's bread is diminished by its effect.

Worry, that is, the fretful worry so prevalent in this country, is purely a Western product. There is no word in the European languages which indicates that sort of worry .

at all, because that worry is seldom found there. And a lot of our worry is caused by the tremendous resources of this country which tempt the cupidity, the selfishness, and greed of men to such an extent, that Americans lose sight of the more worth while things of life and overstretch the importance of the value of mere material things compared with mental endowments, mental culture, and the things that sweeten and enrich life, and which give enduring satisfaction.

Our worry is usually associated with the over-emphasizing of the value of money, as compared with the finer sentiments, the finer things of life. Our greater worries are associated with our ambition to surround ourselves with more material things, more luxuries.

Our false pride, especially our vanity, has a great deal to do with our worry. We do not worry so much because of the actual suffering which comes from doing without things which we would like to have, as we do for that which comes from our pride in keeping up appearances, in looking a little better than others about us, in trying to be a little better off than we really are and to afford things which we

can't afford. In other words, making an impression upon others has a great deal to do with our worries. It's other people's eyes that disturb us and that are so expensive, not what we really need.

*What hard work* many of us make of living, which should be so simple and so easy but for the unnatural strain and striving after what someone else has! Just think of what our envy of others, our jealousy and greed rob us! What a good, glorious time we could have in life but for this everlasting striving to do what others have done or to get what others have gotten! Why should we make ourselves so uncomfortable, make such slaves of ourselves in striving and straining after the unusual, in doing things simply because others do them? Why should we be so ambitious for the dollar just because it would enable us to get what others have whom we envy?

A great multiplicity of material things does not create happiness. Many of the happiest people I know have very little with which to be happy but much to be happy for,—life, health, opportunity. To live in the most glorious country in the world, in the best time

of all history, surrounded by friends and with a chance to love, to help, to work and to be useful; the opportunity to make the world a better place to live in—these are the things to make us truly happy. Why, the humblest of human beings has an infinite number of things to make him happy if he will only stop worrying and consider them!

Our particular brand of worry, the worry most prevalent in this country, is not known in Eastern countries, where people do not wear themselves out hurrying, scurrying, straining and striving to shine, to get ahead of someone else, or to collect a lot of money and a lot of things about them. Mental culture, peace and poise, beauty, social enjoyment, mean more to them than the mere collection of a vast amount of material things.

Since the beginning of time people have had false ideas of happiness. They have believed that if they could add something to what they already have; if they could have more property, more money, more of this or that or the other thing, that then they would be free from worry and would be content and happy. But adding to their possessions, *piling up money*



and things, has never yet made anyone happy, because happiness does not exist in conditions or things. It is purely a mental state. Real happiness is independent of external conditions. It is a creation of the mind. It is the result of unselfish living.

Do you realize, my complaining, worrying, fretting, stewing friend, that you are not only destroying your happiness but also slowly committing suicide upon the best years of your precious life? Do you realize that every time you indulge in a negative thought, every time you complain of things being against you, every time you rail against your poverty and misfortunes, you are contributing a little more to that suicide; that you cannot possibly worry or fear a single day without shortening your life a bit, and without contributing to the forces which would destroy you?

There are few people on this earth to-day, who have reached middle life, who haven't curtailed possible years of their lives, cut off a vast amount of possible happiness, blotted out a tremendous amount of joy and gladness which they might have had, but for these mental enemies.

When you feel fear or anxiety entering your thoughts, just fill your mind instantly with courage, hope, and confidence. Nothing else will so quickly drive away worry as the habit of cheerfulness, of making the best of things, and of continually visualizing bright days ahead.

"I do not worry," says the sage, "because few of the things I might worry about ever happen; and the others I could not avoid by worrying."

## X

### AS A MAN EXPECTETH SO IS HE

EXPECTATION is stronger than will power. "As a man *expecteth*, so is he," is much truer than "As a man *thinketh*, so is he," for it is not what you believe, or desire, or think, so much as what you *expect*, that counts. Conviction goes deeper than thinking, just as intuition does; and what we are convinced of we expect; it is already headed our way.

If I were to put in two words the most important condition for a happy and successful life, these two words would be "Cheerful expectancy." That is, the mental attitude that faces life with the cheerful expectancy of good things to come; that instead of looking forward with gloomy anticipations of sickness, failures and hardships, holding the discouraging, disheartening expectancy of trouble, trials, poverty and difficulties of all sorts ahead, looks forward cheerfully, holds always,

even though appearances may be against it, the thought of success instead of failure, of health instead of sickness, of prosperity instead of poverty, of conquering difficulties instead of being conquered by them.

“Cheerful expectancy!” Ah, the very sound of the words is encouraging. The secret of success and happiness is in them. We know that thoughts are things, and that we attract to ourselves the things that are like the thoughts we hold. Just think, then, what it will do for you in a lifetime, to form the habit of facing the future with courage and cheerful expectancy, the anticipation of good things to come!

You are the child of Omnipotence and Omniscience, the child of the All-Good,—why shouldn’t you have wisdom and power, and all the good things you need? You have inherited all of these things from your Father,—why not claim your inheritance? You are one with the All-Supply that gives success and happiness,—why shouldn’t you be successful and happy? If you are poor, miserable, a failure, living in want and wretchedness, you are not trusting in your Father’s goodness;

you are not expecting good things. On the contrary, you are expecting evil things instead of good things, and your thoughts are creating and drawing these evil things to you. The Creator does not discriminate against any of his children. His supply is open to all who hold the right thought.

What would you think of an immensely wealthy earthly father who would pick out certain of his children and refuse to give them money, send them away from the home to shift for themselves, condemn them into a life of poverty and hardship, hard work and joyless conditions, while he heaped a superabundance of good things on their brothers and sisters? You would say, of course, that he was inhuman, capricious, cruel. Yet you are, in effect, saying that your heavenly Father—the All-Good—is even more cruel and capricious. You are going through life in poverty, dreading the future, and worrying about it, living in poverty-stricken conditions, looking and talking poverty, being convinced that you are always going to be poor and unsuccessful, and then blaming all your misery and failure on God, when by your very mental attitude you

are driving away the good things He has provided for you!

The whole trouble is inside of you, my friend. Throw off your gloom, get rid of your poverty and failure thoughts and expectations, by holding the opposite thoughts, their antidotes; assume an attitude of cheerful expectancy, work earnestly and hopefully, and your conditions will very soon improve. You have inherited everything that is good for you, everything that will make you happy, efficient, successful. Why throw your priceless inheritance away? Why not claim it? There are people all around you who have claimed their inheritance. Why are you so foolish as to reject yours? Cheerful expectancy and honest work will bring you all the success, all the happiness and prosperity you have ever dreamed of.

Our mental attitude has everything to do with our ultimate success or failure. Holding the right thought, with the constant, vigorous affirmation of our ability to do the thing we are trying to do, to become the man or the woman we are trying to become, is the secret of all success.

How few people realize that poverty begins in the mind, that mental penury precedes physical penury. Yet it is a fact that we are poor mentally first, because our consciousness, our mental attitude, always precedes the act, and is the cause of what follows the act in our life.

The habit of "doing without" things gets such a grip upon multitudes of lives that they never make the supreme effort to get away from it, and the longer the habit is fostered the harder it is to try to get away from it. So, beware of forming the poverty habit, the habit of being satisfied to get along without things you need. Such a habit, the mental attitude of not expecting to have even the necessary things of life, is a powerful barrier against getting them. It settles you in the poverty habit, which will follow you through life, just as the always-looking-for-bargains habit, the habit of using and wearing cheap things, follows many people through life. They never have anything but cheap things, either to wear or to use. Everything about them and about their homes is cheap, because they have developed a cheap consciousness.

Such a consciousness, my friend, is a dangerous one. The Creator intended us to have the best of everything, for our highest development; everything which would contribute to our greatest usefulness, our highest growth, our peace of mind and comfort. He never intended His children to get along with bare necessities; to go through life always hunting for cheap things and surrounded with cheap-John stuff. It is largely a question of their own mental attitude that they don't have the best instead of the worst of everything.

There are multitudes of people who are not rich in a money sense, and yet they always have good things; they never buy cheap clothing or cheap food; they believe in having the best, and, somehow, they manage to get it. Now, it is their mental attitude, their unconscious faith in the All-Supply that enables<sup>4</sup> them to get the things they need, and to satisfy the demand of their nature for the best.

How often we see two boys starting out together, working their way through school and college, beginning life with no capital but that which they have inside of them. One is always well dressed, and in the environment,



surrounded with the things that correspond with his appearance. The other is just the opposite. He is always looking for bargains, and has formed the habit of doing without necessary things. He is a professional man, but he has his office in a cheap part of the town, and lives in a cheap place, surrounded with the sort of things which correspond with his mental attitude of cheapness.

There is no doubt that the respective mental attitudes of these two men have everything to do with what they get out of life. The one always lives in a good neighborhood, has good things to eat on his table and good furniture in his home, largely because he has formed the habit of expecting good things. He believes that they were meant for him; he demands them and gets them. He has the mental attitude which attracts them. On the other hand, the man who has developed a cheap consciousness, who expects nothing but poor cheap things has to live in a cheap, poverty-stricken way. His mental attitude has stopped the supply pipes through which plenty would flow to him.

We all know people who go through life

saving for a "rainy day," always expecting and getting ready for it, thus attracting to them the very thing they fear. We know that our thoughts attract the things that are like themselves; and, just as many men and women who are always expecting an early death, and preparing for it, draw to themselves what they expect and get ready for, so those "rainy day" people draw poverty into their lives and environment.

I have often been in "rainy day" homes, and have always found their very atmosphere depressing. Everything in them expresses the "can't afford it" mental attitude of their occupants, the attitude of pinching, saving, starving and limiting themselves. The conversation is constantly turned to the "awful cost" of living. The parents are always talking economy. They can't afford to take their children to the movies because of the expense; they can't afford good shoes or clothes because they cost too much; whatever it is they must always get something cheap. They have cheap furniture, cheap things to eat, cheap things to wear; their lives are saturated with cheapness. *There are no beautiful things, no*

works of art, nothing in the home that tends to lift the life, to feed it with beauty and largeness, nothing to awaken the finer sentiments which alone make life worth while. Everything about them is narrow, pinched and poverty-stricken, simply because of their mental penury. And the pity is, these poor people don't know this! They don't know that the Creator never intended any of his children to live in such a cheap, limited way. They don't know that we were all made for rich, grand things, for superb living; that we were made to enjoy in a large way, not to pinch and save, and half starve, mentally, physically, esthetically, in every way.

It hurts the whole man to be cramped by a poverty mental attitude, a "rainy day" outlook. It inhibits the larger self-expression, stunts and starves the life, hinders its possible growth, and keeps one from developing the best that is in him. It makes him a dwarf in comparison with what he might be had he cultivated the larger mentality, the wider outlook on life. It mars God's plan for man, for there is nothing of the pinching and saving, and "getting along without" policy, no miserly

economies in any part of His kingdom. There, everything is on a grand scale; there, is abundance, beauty, opulence, largeness of design, munificence.

This does not mean, my friend, that in order to get rid of a narrow, pinching, cheese-paring mental attitude you should turn squarely around and go to the opposite extreme, begin to be extravagant about everything. It simply means that no matter how little property you may have, how small your income may be, or how limited your means, you should cultivate a generous attitude toward life. You should remember that in God's plan, in this beautiful world in which He has placed us, there is abundance for all. He never intended you to live in a starved, cheap fashion, or in perpetual anticipation of lack and want. He created the good things of this earth for your use and enjoyment. He has not stinted any of us in anything. We stint ourselves. We cut ourselves off from the good things of life by our limited, beggarly thoughts. This is what stunts and starves everything in you. It is what blights the possibility of your blossoming out into the beauty and joy of real living.

It is your beggarly thinking that destroys the fragrance of your life, and kills the hope of that larger living which is the birthright of all God's children.

It is the full, generous mental attitude that does the large things in the world. It is the enlarged consciousness of life and its meaning, the more generous outlook, that brings the larger, nobler, more glorious things into our lives. A cheap mental attitude never does this. It can only do the opposite. The pinching, cheeseparing, "rainy day" outlook, the "can't afford it" mental attitude will bring us only the small, narrow things that are like themselves.

Your poverty thoughts, fears, convictions, expectations, your doubts and uncertainties, are magnets which are attracting just the opposite of what you want and are working for; for what the mind is filled with is, of course, making it a magnet to attract the same sort of thing. That's the law. You can always tell what you are attracting to yourself by what you are thinking about, by what you fear, what you dread, what you expect. Whether you want them or not, it is the things you hold

in your mind that will come to you. By the very law of attraction they are now on the road, headed toward you.

Prosperity can't come near you when your mind is filled to saturation with thoughts of its opposite, poverty. Opulence, abundance, flows to you when your mind is a magnet to attract it; that is, when it is saturated with opulent thoughts, prosperity thoughts, beliefs and faiths. But as faith without work produces no fruit, so it is work added to faith, work on the physical plane to make your dreams come true, that brings to you the things you desire. You are all the time attracting what you are visualizing. It is the picture in your mind at any particular time of the thing you long for, or the thing you dread and expect, that attracts that thing to you. In other words, thoughts are things, and your thoughts, your expectations, whether they are your friends or your enemies, whether hope or despair, courage or discouragement, faith or doubt, success or failure, prosperity or poverty, are always headed toward you, and will be incorporated in your environment, in your life.

Remember, it is not what you would *like* to do, or like to become, but what you *expect* to do and what you *expect* to become, that is the mental model which is being built into your environment, into your life. It is confident expectation that opens the door to the realization of your hopes and desires. There is no law or philosophy by which doubt or fear can attract what you long for. Doubt attracts what you are afraid of. If you were not afraid of something you would not doubt; and you are always attracting the thing you fear, because you are expecting it. If you didn't expect a certain thing to happen, you wouldn't fear it.

"As a man expecteth, so is he," is a very great truth. Even your will power, however strong, is subordinate to your expectation, for there is no mental force that equals in creative power, the firm conviction, the unalterable expectation that a certain thing is coming to you. For example, if you expect poverty and failure, no matter how hard you may be working for the opposite, it is what you expect that will come to you. Prosperity and success cannot flow to you, because your expectation and

visualization of failure and poverty cut you off from the universal supply. Your negative, destructive thinking has pinched the great pipe system connecting you with the source of supply, the inexhaustible reservoir from which all good flows.

Tapping the universal supply is the supreme business of life, the secret of happiness and prosperity. The great cosmic intelligence which surrounds us is one vast storehouse of more marvelous things than our imagination can picture. Everything we yearn for, long for, is there in the invisible; and we can tap the invisible, the great universal mind, or the great cosmic consciousness, by the right use of the law of attraction. This great law always brings to us the things that are like our thoughts, like our expectations, our convictions. It will bring to us just what we bring to it. Our faith, our expectations, our confidence, united with our efforts on the physical plane, will bring marvelous things to us, the realization of our fondest dreams. And our doubts, our fears, our discouragements, our lack of faith, of hope and expectation are also models by which creative intelligence builds,



and will bring to us the very things we don't want.

The majority of us, even those who are most ambitious to become prosperous, close the very channels through which prosperity could flow by our wrong mental attitude. We seem unable to realize the importance of the vast unseen force of thought in making or marring our lives. Yet the greatest forces of the universe, those mighty, silent agents forever at work all around us, in fact all the real forces we know of, are invisible.

We do not see, we do not feel, we do not hear, we do not smell or taste reality; that is, the fundamental realities of existence are not evident to the five senses. Nobody has ever seen truth, or beauty, that is, the reality or principle back of truth and beauty. No one has ever seen his friend, that is, the soul or reality of him. No man has ever really seen his wife; no wife has ever seen her husband. In other words, the truth of being is not visible. It is spirit, and is invisible, as is the great force we call electricity. No one has ever seen the Creator of the universe, because the Creator is eternal Principle, is Intelli-

gence, changeless Reality, invisible, intangible Mind. No one has ever seen the laws of mathematics, the laws of gravitation, or the laws of chemistry; we only see results from these laws, not the laws themselves, they are intangible, invisible. We have never seen electricity or power, but these unseen forces run our trains, our automobiles and all sorts of machinery.

The great cosmic intelligence is packed with all possible good designed for our happiness, our comfort and well-being, yet most of us are unhappy, uncomfortable, dissatisfied. Living in the very midst of plenty, we go through life like beggars. It is a thing almost inconceivable that the vast majority of God's children are living in want and penury, starving on the very shores of the stream which carries infinite supply; looking on every side for relief, when all we have to do is to project our minds into the inexhaustible cosmic stream of plenty and draw to ourselves everything we wish, all that we need to make us comfortable, happy, contented. Yet here we are, struggling, striving and straining, making slaves of ourselves in our efforts to get a little pittance, a bare

existence, when with a tithe of the effort, backed by a little mental chemistry and an understanding of the law of attraction—that like attracts like, we could get everything that our hearts desire, all that our souls long for.

The mind is really the gateway of life. Everything that enters into our environment, our atmosphere, our circumstances, everything that affects us for good or ill, comes through the gateway of the mind. Whatever is in our lives we have built into them by thinking of it, visualizing it, dwelling on it, dreading it or hoping for it, and above all, *expecting it*.

Now, we can change our environment, we can change all the conditions of our lives, by changing our thoughts, changing our habitual mental attitude toward life. It is the most wonderful discovery of the ages that we can make our lives just what we want to make them, that we can fashion them bit by bit by our thoughts. When we know this, when we know that “thought is another name for fate,” that our lives correspond with the nature of our thinking, isn’t it worth while to think only of the things we want to come true, to think of ourselves only as we would like to be, and

of our conditions as we would like to have them; to hold in mind and to expect only the things we want to come into our lives?

To think right, my friend, to expect only the things you want, is the great secret of success and happiness. If, during all the hours and minutes of our waking consciousness, we would think of the things we want, not those we don't want, or that we are trying to get rid of, how wonderful our lives would be! We would surround ourselves with beauty and sweetness, with truth instead of error, with harmony instead of discord, with light instead of darkness, with happiness instead of misery, with success instead of failure, with abundance instead of lack and want, with opulence instead of poverty.

We can all do this if we will. By obeying the mental laws that control success and happiness, we can be what we want to be, can have what we want to have. *As a man thinketh, as he expecteth, so shall his life be.*

## XI

### THE UTTER FOLLY OF WORRY

A WRITER once remarked that if a ship on the point of sailing could think, and should imagine itself submerged by all the huge waves and storms it would encounter in crossing the ocean, it would not dare to leave its moorings. It would forget that it was only necessary to meet one wave at a time.

There is a story of a farmer's daughter, who had to cross a footlog over a stream every morning on her way to milk the cows. One day she came home, her eyes red with weeping and, on her mother's insisting upon knowing the cause, she sobbed out: "I was just thinking this morning as I was crossing the footlog, that just suppose I should get married, and have a child, and he should try to follow me to the pasture—he would fall off that log and get drowned!"

Many of our own worries are just as silly

as that. We spend our lives in worrying about a lot of things that never happen. As the childish rhyme has it:

The worry cow would have lived till now,  
If she'd only saved her breath.  
She feared the hay wouldn't last all day,  
So she choked herself to death.

I know a man who is always looking for trouble, who always thinks that somehow he is in wrong with the universe; that he is always unlucky, that things are always going against him, no matter how hard he works, and, of course, as long as he holds this mental attitude, things will go that way with him, because we attract what corresponds to our mental attitude. It can't be otherwise. It is the law. In thinking negatively he is obeying a destructive law, and what he is sending out into the great invisible sea of intelligence is being developed into a harvest which is flowing back to him in kind.

You can always tell what is coming to a man, what his environment is, and how he stands with the world, by his habitual mental attitude; by the direction in which he is headed

mentally, whether he is looking up or down, with pessimism or optimism.

You can tell in which direction a man is going by his bearing, his conversation and his mental attitude toward life, toward the world, and toward people. If he is a doubter, a predictor of evil, and talks about his hard luck and failures, he is heading in that direction. The seed which he is sowing in the intelligent soil is developing a harvest crop which corresponds with his sowing.

The man who is always talking about being unlucky, of always getting to the station just as the train is gone, who always buys at the very top of the market and sells out at the bottom, the man who talks that way is, of course, headed in the direction toward the things he is talking and thinking about and which dominate in his mind and mentality.

Some travelers who are going abroad begin, long before they sail, to anticipate rough weather. They will picture horrible things happening to the ship, such as striking an iceberg or having a collision with another ship in a fog. They will often develop all the symptoms of seasickness even before they go

on board. Other travelers, on the contrary, expect to have good weather, expect to be well and to have a good time, and they realize their expectations. Even if the weather is not favorable, or some trivial things go wrong, they refuse to let them spoil their trip. They make the best of everything. Such people do not live their misfortunes in anticipation. They know that if unpleasant things happen, once is enough to experience them.

I once asked a great man noted for his cheerfulness how he managed to keep himself so happy, and he replied that it was by not allowing himself to anticipate the misfortunes which might come to him. He always expected the best; and when unpleasant things came he made the best of them. He tried to see the ludicrous even in mishaps.

Human beings in all ages have had an accumulation of assorted worries, anxieties and fears of all kinds with which to torture themselves—the expectancy of some sort of trouble ahead, the fear of accidents, of sickness and disease, fear of the elements, the thunder and lightning, storm and fire and earthquake, the fear of death, the fear of failure, of poverty,



worry about the problem of making a living and a thousand and one other fears and worries that have kept the race in constant misery, and separated men and women from the great Being to whose heart they are so dear.

Multitudes of us are allowing the habit of worry to control us every day. We are anticipating our work, doing it over and over and over again long before we come to it; lying awake nights going over the details of it and worrying and fretting about it; stewing over it and anticipating insurmountable difficulties or even failures. I know a man who begins on Sunday morning to dread his week's work. He looks ahead with great anxiety and misgiving. He goes over and over his program in his mind, wondering how it will ever be possible to get over that difficulty; how he is going to pay this bill; how to meet that emergency; fearing that things will not come out right, and visualizing all manner of unfortunate things that may happen to him during the week. When Monday morning comes he is more depleted, less fit for business than when he closed his office on Saturday.

Oh, what do we not suffer from anticipa-

tion! Most of us go through horrible pangs and sufferings in our minds which never materialize. Just as cowards die many times before their death, so are we filled with imaginary fears and horrors. Does it pay, this suffering through all our lives in anticipation?

Vast multitudes of people suffer with these indefinite fears! They can't define the thing they fear; it is a sort of apprehension, a foreboding, a feeling that something is going to happen which will work to their injury. They will often tell their physician that they are afraid of something, they don't know what, they can't define it, but they can't get rid of the harrowing presence, the mental picture of some impending disaster. I have many letters from men and women describing this kind of fear.

What a load of care and anxiety and unhappiness would roll away from the lives of millions of worry-ridden men and women if they would hold that beautiful thought—that our welfare is dear to the heart of Being, dear to the great, divine Intelligence that created us! How can we doubt, fear, worry, or be anxious

about our affairs, about the present or the future, when we know that the All-powerful One, the Being that sent us to this world to carry out His plans, is always caring for us, always ready to help us!

Again and again we hear people about us say, "I am afraid of this," and "I am afraid of that." They do not realize how such expressions can become indelibly impressed on the mind until they form the fear habit. This habit sets up a chronic poison in the system which is very deleterious to health. It keeps many people in a state of low vitality. Dr. Harvey Wiley says that fear turns certain physical juices into rank poisons, which permeate the organs of the body and cause disease.

Don't go through life carrying a red flag in front of you. People who do this encounter danger everywhere. The mother adds to her gray hairs, who is always worrying about her children, fearing that something is going to happen to them; that they are going to fall out of a tree, that they are going to get run over, that someone is going to kidnap them. When they do not happen to return at the ex-

pected moment she begins to worry, fret, and stew. If her husband is delayed in returning home, she thinks something has happened to him, that he has, perhaps, been run over and wounded and is lying in a hospital. She is always fretting about something. It goes without saying that she is a most unpleasant woman to live with.

Dr. William S. Sadler says:

"I have found it helpful in dealing with my patients who torture themselves with premonitions, to emphasize cases in my own experience which have not been fulfilled. I have often used in this connection the story of Carl Schurz as told in his 'Recollections.' General Schurz describes how, on the morning of the battle of Chancellorsville, he awoke with the profound conviction—a veritable premonition—that his time had come, that he would be killed in that day's battle. He had never had such a premonition before. He had heard of other cases where such presentiments were the forerunner of death. He tried to shake off this fear, but it gripped him; he was unable to free himself from it. As the day went on the conviction grew, and finally he sat down and

wrote farewell letters to his family, and then he went forth into the battle. And when his corps was summoned onto the firing line, he then knew that his premonition was genuine and he plunged into the fight with the full conviction that the end was nigh; but he was a sturdy German and a well-trained soldier, and history shows how well he kept his courage and how splendidly he managed his troops; but his deadly premonition did not leave him until, while riding to the front, his aide-de-camp was cut down by a cannon ball. Upon seeing his aide shot down, the fear of death departed from the general's mind, in the same unreasoning manner in which it had come. His fear was gone, he plunged into the thickest of the fight, and came out—untouched.

“And this story splendidly illustrates two points: first, even a strong-minded, well-trained soldier, may have premonitions of fear; and, second, that all of us live to have many, many, premonitions, most of which never happen.”

Many a soldier has cast out fear on the battlefield by saying to himself: “There is only

one bullet that has my number on it, and until that comes along nothing can happen to me."

Now, if a soldier can go into battle without fear, isn't it foolish for others to *cultivate* it? — for that is precisely what many of us are doing all the time.

Is there anything more foolish, more ridiculous, than to allow the things which are never likely to happen, to sap the very juices from our lives and leave them dry, uninteresting, and ineffective? All these things are bitter enemies of our achievement and of our happiness, and yet we harbor them!

No matter how soon some great misfortune is likely to come to us, let us live up to that time as happily, as cheerfully as possible. We are learning enough of mental chemistry to know that expecting good things tends to attract them, just as expecting misfortunes does likewise.

People who are always talking about being unlucky attract ill luck, because it is an unchanging law that what we expect we tend to get, that what we fear tends to come to us.

## XII

### SETTING THE BRAKES ON EFFICIENCY

WHAT would you think of an automobile driver who tried to climb a heavy grade with his brakes set? He might be crowding on all his power, and racking the machine in every bolt, yet he would never make the grade.

The man who is continually worrying is trying to make the grade with his brakes locked. He is straining and pushing and racking every nerve, but his human machine cannot function properly. Worry is the greatest clog on the wheel of progress that a man can devise. It absolutely destroys efficiency. Worry makes us weak when we should be strong.

All creative brain work is dependent upon concentration, and no one can concentrate sufficiently to produce anything worth while with his mind filled with fear, anxiety, and worry. The mind must be free, or it will not give up its maximum of power.

## THE CONQUEST OF WORRY

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/ Wallace Irwin, in his humorous way, emphasizes the absurdity of worry:

"Suppose this here vessel," says the skipper with  
a groan,

"Should lose 'er bearin's, run away, and bump upon  
a stone;

Suppose she'd shiver and go down when save ourselves  
we couldn't."

The mate replies, "Oh, blow me eyes!

Suppose ag'in she shouldn't!"

Make it a life rule never to cross a bridge until you come to it; never to worry over what you *think* will happen. The man who fears to-morrow is afraid of life, and that sort of man is a coward. He has no faith in God or in himself. He will never amount to much.



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Some mothers seem to think that they are not performing their full duty to their family, unless they are fretting about things all the time. They little realize that this chronic state of anxiety, always accompanied by more or less fear, is a block to the things that they most desire. How can they expect peace and harmony in the home, health in their children's bodies, and efficiency in their work, if they fear the opposite?

Fear and worry prevent the subconscious mind from fulfilling our requests. Our very anxiety, wondering whether the thing we are trying to demonstrate will come to pass,—this of itself is a great hindrance, because the mind does not create effectively when it is laboring under doubt. We cannot create anything of value without faith. The greater the achievement, the greater the faith necessary.

We should shun fear, therefore, because to give way to it will tend to attract the very things we dread. It will break down our resistance, weaken our thinking powers. A troubled brain cannot think correctly or effectively. It cannot create. Fear paralyzes the mental processes and lowers the vitality. It

thus destroys the faculty for effective work either mental or physical. If a business man, who was going to pieces financially, should go to the bank continually and draw upon his precious remaining capital and throw it away, you would say that he was insane. But you do worse than that, when you waste precious energy in brooding over fancied troubles, or even in giving way to the real ones. You need all your courage, all your initiative, in a pinch; you need every faculty; but if you begin to worry you put on the brakes.

If you could only realize more fully how the fear thought cuts down the mental capacity, cools the blood, weakens the muscles, unstrings the nerves, clouds the vision, and, in fact, makes it impossible to succeed in an undertaking, you would fight it with every ounce of your energy. You would seek desperately to find a remedy for this curse of the race.

After you have lain awake nights worrying over some problem, the problem is there just the same in the morning, but you are not the same. You have given up a lot of brain force, nerve force and vitality, which could have been used in solving your problem. The

problem is even more formidable because you are not in as good condition to handle it.

Farmers have found that cows which are constantly nagged and annoyed by flies or ill-treated in any way do not give nearly as much milk as others not so irritated or misused. We all know how the horse-fly will irritate a horse, and will take more out of him in a day, perhaps, than his work will.

We human beings take note of these things, and yet try to do good work when harried and pestered by doubts and fears, and worries, and chronic anxiety; and we wonder why we are not doing better work, why we tire out so easily! Good work means harmonious work. We can't do good thinking when we are worrying and our minds are clouded by fear and anxiety.

It is said that whatever one looks for continually he is likely to find. Holding the mind constantly on what one fears or dreads, tends to bring about the condition he is afraid of, makes it all the more difficult to avert it. The mental attitude is always the pattern which the life processes weave into the character.

Lack of harmony in the nervous system, which may first be caused by ordinary worrying, is likely to develop morbid fears which will end in neurasthenia, a complete nervous collapse, or even insanity. Every one should know that worry is likely to lead to very dangerous results.

There is nothing which will more thoroughly cause deterioration of one's ability than the worry habit, the anxious mental attitude which becomes chronic. It would blight the ambition and undermine the forcefulness of a Napoleon.

Isn't it foolish to harbor in the thought this fatal enemy of your success, which, if it doesn't entirely ruin your career, will at least cut down a very large percentage of your possibilities, so that instead of doing a grand, magnificent thing, you may be forced into the mediocre class? Whatever your calling, resolve that you will strangle this enemy of achievement at the very outset of your career.

A man filled with fear or worry does not undertake things because he sees so many obstacles in the way. No man can accomplish anything very great until he gets rid of fear

and all its attendant train of vampire offspring. If he can shut these out of his life, he will find new courage, new hope in their place. His initiative, his executive ability and efficiency will increase wonderfully.

Dwelling on our unhappiness only makes us more unhappy, dwelling on our misfortunes only increases them, for like produces like. To be happy, we must think happiness. Happiness is an effect, and the cause is mental. The effect is always like the cause. Rehearsing our ills and misfortunes, is simply sowing the seeds of more misfortunes and ills. How many magnificent minds have been ruined by the acquired habit of dwelling upon difficulties, magnifying them!

I know a man of whom a tremendous success was predicted by his college mates and his friends, but, although now past fifty, he has never, with all of his splendid mental qualities, done anything that ranked above mediocrity. An early formed habit of seeing obstacles in his path, of picturing insuperable difficulties in the way of everything which he has thought of undertaking, has practically ruined the man's initiative. He can see more

difficulties in the way of a new proposition than any man I have ever known. When people try to encourage him in carrying out or entering upon an ambitious scheme, he always begins to conjure up all sorts of bugbears or obstacles. He will predict that some new invention or new discovery will knock him out, or that locations may change by the shifting tide of business, and he will suffer, as a result; or he will wonder what would happen if his health should give out. . In short, he sees so many obstacles and so many insuperable difficulties in the way, that he has remained in a little narrow rut, doing a little picayune business, when, but for this one fatal habit of looking on the dark side of things, of magnifying obstacles and conjuring up difficulties, he might be a leader in his line of business.

Now, this man's great weakness is lack of faith. A robust faith does not see difficulties. That is, it looks beyond the difficulties and sees the goal. You can measure a man's faith pretty well by the objections and obstacles and difficulties he sees ahead of him.

If a man has the courage of a lion and the faith of a St. Paul, difficulties do not exist for

him. He pushes ahead whether he can see the goal or not, he holds the prow of his ship towards its destined harbor. But the very habit of dwelling upon difficulties and magnifying them takes the timber out of character, it weakens the moral fiber.

It is astonishing how worrying about a thing will bring more of the same thing. There is such a thing as creating chronic anxiety which will never go out of your mind. You will always be conscious or semi-conscious of it. Your mind, your subconscious self, will keep working at it, even during your sleep, after you have it sufficiently entrenched.

I am acquainted with a family which has the worrying habit. Its members are always picturing misfortune, always expecting something is going to happen to put them in a worse condition than they are. If times are hard, they think they are going to be harder. If they lose a little money, they think they are going to lose more. In other words, they always seem to predict the worst and expect the worst. And the result is, although the different members of the family work very hard, they never seem to get on, because their pessi-



mistic mental attitude neutralizes a large part of their efforts.

When once we realize that worry absolutely cripples our efforts, and unfits us to go ahead, we will cast it out of our lives. When once we discover that the *brakes are set against us*, we will throw them off and press forward clear and unimpeded to the success goal.

## XIII

### THE GREAT HUMAN CURSE—DOUBT

ONE of the most insidious foes human beings have to face daily is doubt. It bars our pathway at every turn, and even after we have actually entered upon a certain path it still rears its ugly, hydra-head.

"Is that the right way to do it?"

"Wouldn't it be better if you followed some other plan?"

"Do you really think you are able to finish the job you have tackled?"

"What will be the result if you *do* finish it?"

"Wouldn't it be better to wait awhile?"

These and a hundred other questions ring in our ears—if we but stop to listen to them. And, once we listen, and act upon their suggestion, we are lost.

"Our doubts are traitors," Shakespeare says, "and make us lose the good we oft might *win by fearing to attempt them.*"

We all probably have had the experience of making up our minds with vigorous determination to undertake a certain thing, only to have doubt creep in and take the edge off of our determination, and sap the vigor of our ambition, so that we begin to hesitate, to waver. Doubt says, "Go slow. Don't be in such a hurry. It isn't an opportune time to start this thing. Wait for a more propitious time," and then perhaps the thing which has filled our life with such expectation, the thing we have felt sure we were going to carry through in great success, is never begun. We have hesitated and waited until we have lost the courage to undertake it.

I have always noticed that the people who are always doubting their ability to do what they have undertaken, or who are always doubting whether they should do this or that, the undecided people, are drifters, and drifters never get anywhere. They do not steer for a definite port, they simply float; drift with the tide, are influenced by every wind that blows.

There are multitudes of people who are plodding along in mediocrity or who would

have been grand successes, but for their doubts, their fears, their lack of conviction of their ability to do what they felt they ought to do.

Doubt can only be overcome by a counter-stimulant or thought—the belief that you *can* do what you want to do, and that the task is worthy of your efforts.

The conviction that you are working for a great prize, and that you are going to win it, will add zest and enthusiasm to your work. It is a tonic and stimulant that can come in no other way. The consciousness of such a prize ahead is a perpetual encouragement. It increases confidence and courage; it keeps us trying our very best. Many of us do not try our very best, but only our second best, and we do not have the success that we should have if we actually believed that we would get what we were after.

Confidence is king; confidence performs the impossible. Doubt is destructive and kills our efforts. No man can do his best when his mind is filled with doubt.

Multitudes of people work with doubt, fear, and uncertainty regarding the future, under

the lash of duty, rather than being led by splendid ideals, superb enthusiasm.

Truly "our doubts are traitors." Doubts make us traitors to the thing we want to attempt, traitors to beginning to do the thing we long to do. They are murderers of determination, killers of ambition, destroyers of hopes and plans.

The pathetic thing is that we ourselves should give birth to doubts, and feed and nurse them, until they become monsters which threaten our very existence. They become such, in proportion as we encourage them. When a doubt first enters the mind we can shut it out, close the door on it, refuse absolutely to harbor it. It is not the getting into our minds by this enemy that is fatal, it is the retaining of it.

What can you do when your mind is filled with doubt? Nothing constructive, nothing creative. You must clear your mind of this great enemy, before you can do anything worth while. Doubt will kill the most vigorous initiative. Have nothing to do with it. After you have considered a question fairly

and made up your mind what you are going to do, don't allow negative thoughts to upset your plan, to destroy your program. Before you enter upon any course of action, consider all sides carefully—but when you have made up your mind how to act never allow anything to stand in your way. Carry through. History-makers have refused to entertain doubts.

Few of us would recognize our other, larger, possible self,—not the little fellow who has been getting our living in the past, but the bigger one, the man we are capable of becoming; the giant in us which has never been released. We have always held him on a leash because of our fears, our timidity. We have never dared to launch out confidently, but have actually seemed to be afraid of this bigger self. Doubt has throttled him.

Do you know what you do when you express a doubt as to whether you are going to accomplish what you are trying to do? Do you realize that you thus disqualify yourself for what you long to achieve, that you are putting stumbling-blocks across your own

path, undoing the very thing you wish to do, driving away the very thing you are trying to attract?

Do you know that every doubt you entertain is a tearer down of your hopes, a blighter of your aspirations, and that every time you give way to discouragement, you are confessing belief in your inability to do what you started out to do, and are making it harder for yourself? Every time you are discouraged, you are spiking your own gun, and inviting defeat. You are destroying what you have built up in your more creative moments.

Never harbor a doubt or fear as to your ability to do what you undertake. Hold the positive, creative conviction that you are going to win out, that you are going to succeed. Always carry the victorious attitude, predict your success, instead of your failure. Praise, don't blame yourself. You are just as susceptible to your praise as your children are to it. Encourage, do not discourage yourself. Every time you complain you are like the sheep in the Spanish proverb, that loses a mouthful of hay every time it bleats. Don't

find fault, don't condemn yourself. Don't talk down, always talk up.

Inject bright, beautiful, glorious pictures into your mind, of your hopes and ambitions. Never hold dark, gloomy, depressing ones. Predict success for yourself; always hold the expectation of the best things to come to you. Foresee a grand, good future for yourself. Never harbor a doubt as to where you are coming out. You can't get anywhere on doubts.

"Be sure you're right, then go ahead," said Davy Crockett. But don't spend the entire day in deciding.

The centipede was happy quite,  
Until the frog in fun  
Asked, "Pray, which leg comes after which?"  
This worked the worm to such a pitch,  
He lay quite helpless in the ditch,  
Uncertain how to run!

People who are bad deciders, who are always balancing on the fence, people who never quite know their own minds, who cannot decide things quickly, firmly, and finally, suffer untold agonies because of their suspense and their doubts, as to which way to jump.



I have noticed that the men who do big things in the world are quick deciders, firm deciders; they do not spend their time hesitating or reconsidering their decisions. Sometimes these quick deciders make mistakes, but in the long run they are far ahead of those who never know their own minds, who are always balancing arguments on both sides of a question. The perpetual undecider is very much in the position of some audiences listening to a debate. They decide with the last speaker, and feel sure that he has gotten the best of the argument, but when the opposing speaker gives his side, his hearers flop in their opinion. The last argument always seems to sway them.

Observation has convinced me that the doubters, the undeciders, those who are always waiting for all possible reasons before they decide, are not the great doers in the world.

Another characteristic of the doubters, the balancers, the people who never know their own minds and who are nearly always sorry for whatever decision they do finally make, is that they always feel sure that *to-morrow* they will know better what they want to do, and

thus be better able to make a decision. But to-morrow never comes to these people; and so they put off and off and off until the time for profitable action is past.

The world can easily tell whether you are entertaining doubt from the lack of confidence in your face. Doubt is always afraid of what we call nerve, gall, cheek; he is always afraid of self-confidence. He attacks the timid, those who are not sure of themselves, who are weak, because they are the easy victims. He will have nothing to do with men of confident bearing, because he knows that it will be no use, he would be trampled to death. He is afraid of vigorous ambition, robust resolves. It is the faint-hearted, the timid souls, he is after; they are the easy victims. He has hosts of them every day. He sends them to bed completely discouraged. He induces tens of thousands every day to give up the thing they have set their heart on, to give up trying, to give up from beginning. Tens of thousands of people would have won out in the things they were especially fitted to do but for him. Whenever we attempt to do anything unusual, Doubt is always at our elbow, cautioning us

to go slow, to be careful, telling us that better men than we are have failed in a similar undertaking. He insinuates that we are overestimating our ability, that we are presumptuous in attempting the impossible. He suggests that it is not the time to undertake such a pretentious thing, that we ought to wait until we have more capital, until we are better prepared.

It is Doubt that is always "butting into" our affairs, discouraging us. He is the great human curse. "Doubt leaves the cross sign at the gate, and his fellow tramp, Defeat, comes in also." Defeat is the twin of Doubt; they are always found together. If Doubt can get our attention and inveigle us into listening to his arguments, he will discourage us and down us.

But how easily Doubt himself can be vanquished! Before the man of resolute bearing he quails, and shrivels up into nothingness.

If you have been haunted by this demon, Doubt, have done with him! Do not harbor him a single day longer! Say to him:

"I am done with you. Here our roads part. I have suffered enough by taking your

advice; you have betrayed my confidence innumerable times. I have listened to you when opportunity knocked at my door; when a magnificent chance confronted me, the chance that I have waited for for years; when I was about to take the step, you pulled my sleeve and said: 'Don't do that; it's a dangerous thing; better wait for a better chance. It's a bad time to start out. You haven't capital enough, you haven't influence enough; you'll fail. Better wait till you have more money, and conditions are more favorable.' This is always the sort of advice you have been giving me, until now, in middle life, I am a mediocrity, practically a nobody, when I might have been a power in the world. I might have stood for something but for listening to you.

"Here I am practically a dwarf when I might have been a giant, had I had the nerve, the courage to do the things, to begin the things, which I knew I had the ability to carry out. Because I listened to you, I let the opportunity slip. You have spoiled my career, thwarted my ambition. But now, even though my youthful years are gone, I am

## XIV

### THE CHILD AND HIS FEARS

THERE is no shadow of doubt that a great deal of the fear which bears down upon the human race to-day is due to wrong training in childhood. I believe, in fact, that by far the largest part of our fears and timid attitude could be traced back to impressions which were created or allowed to linger in our childish minds.

Look about you on every side, and you witness parents disciplining their children by lodging fear thoughts in their minds. "I'll tell that big policeman to come and get you, if you don't behave!" is the mildest of their threats. How many are fond of talking about the "bogy man" and other dire spirits which hover just around the corner waiting to catch bad children!

No' one can estimate the haunting fears which ignorant nurses and mothers put into a

child's mind, just to keep him quiet, or from doing what they don't want him to do. Many children grow up with a mortal fear of policemen which is never quite erased from their minds, because they have been so constantly threatened with the big man with the club; whereas they should be taught that the policeman is put there to protect them, and is really their friend.

Even tiny children suffer tortures from the dread of being left alone in the dark, and their little imaginations picture all sorts of horrible creatures that are after them. This is just the time to kill such fears, instead of fostering them, when the child's mind is plastic and easily influenced.

To a child all things are literal. He accepts dire statements as gospel truth, and early learns to shrink at strange corners or the dark. He becomes sly and timid, if not positively vicious; and the seeds sown thus in childhood are never eradicated.

"Keep a child in a state of terror," says Dr. Frank Crane, "and every vicious, heartless, and vindictive trait in him grows. It is the surest way to bring up a criminal."

And Arthur Brisbane adds: "The thousands of years that have passed since every human being dwelt in the midst of alarms have not broken the mysterious thread of inheritance that has transmitted these terrors down to the baby of to-day. The child in the nursery who has never seen a bear trembles when the animal's name is mentioned by a foolish nurse. The little boy who personally has no more reason to fear pirates and burglars than to fear sheep and rabbits, can be easily made to live in constant terror of them. Out of these fears of childhood spring many of the nervous disorders and diseases that follow children through unhappy lives to miserable, tortured deaths."

Many intelligent people suffer all through life from unreasoning fears which specialists easily trace back to some impression received in childhood which are called complexes. Only recently a lady told me that she had for years been possessed by the haunting fear of going to sleep at night, lest she should never wake up. It was found that this fear was put into her mind as a child, by the little prayer, "Now I lay me down to sleep . . . if I should

die before I wake," etc. A child should never hear anything about death; but here is a petition which dins the fear of death into him, night after night!

How little parents realize what tragedy may come into a child's life, through allowing fear to become a part of his being! He should be guarded as carefully against fear as against temptation, or disease. When once it finds lodgment in his impressionable mind, it will bear frightful fruit all through his life. He will never be normal so long as his mind is actuated by fear.

Keep fear out of your child's mind, as you would keep poison out of his body; for fear is the deadliest of mental poisons. It poisons the ambition, it blights the initiative, it cripples the spontaneous creative faculties. It is the deadliest foe of every creative force in the child's mentality.

Many mothers, through very love for their children, bring them up in an attitude of fear. I have known mothers to gather their children together on the approach of a thunderstorm, and go into a cellar, or cover them up in a feather-bed; and, there grouped, remain in



mortal terror until the storm had passed over. Just think of the lasting influence of this terror upon the plastic mind of a child!

Another source of childish fears, to which parents give too little consideration, is the stories that are told them by older members of the household. These may not be "bogy man" or ghost stories told deliberately to frighten them, but may be Indian tales, or others about bloodthirsty savages. The trouble is, that very young children are liable to accept these as gospel truth.

Dr. William S. Sadler, a specialist in nervous troubles, says: "The hygiene of the infant's nervous system begins with the first day of life. . . . As children grow older, avoid all causes of depression, worry, or fright. Especially avoid threats of the 'bogy man,' the 'bad man,' and all the 'boo dark' sort of stuff that frightens the young mind by day and terrorizes it in dreams by night. Be careful fully to explain even the stories of adventure, the Indian stories, etc., so as not to leave too vivid an impression on the young mind, and thus train away from these 'terror dreams' of the night season. The young mind is very sus-

ceptible to these impressions of fear, and tyrannical terror is generated within these little souls that sometimes lasts throughout a lifetime. We not infrequently find ourselves as physicians struggling with these children as grown-up men and women, trying to overcome their ever-present fears—those deep-seated apprehensions which have become almost a part of their mental and nervous nature—and which had their origin in the scares and frights of early childhood.

“Keep the little ones away from funerals tragic scenes, and all other depressing experiences, which so indelibly impress their plastic minds and so persistently linger in the soul to harrow and torment them in the years which are to follow.” .

Be careful at all times to explain away a child's fears as they arise. Don't laugh at them, or dismiss them without explanation. It is cruel to tell a child that there is nothing in the dark to hurt him, that it is all nonsense, and then force him to stay in a dark room alone. If the child is afraid, the fear is a very real thing to him, no matter what you may

think about it, and no child should ever be forced to do a thing of which he is afraid. Thousands of children lie awake for hours at night shut up in dark rooms, a prey to their active fears. Their little imaginations picture all sorts of horrible things in the night. It is positively cruel to force a child to stay alone perhaps in a remote part of the house, where his voice cannot be heard, and where he feels that he is cut off from any human aid or companionship.

Then again we must remember that many children are so sensitive at being scolded for being afraid, that they keep their fear to themselves, and suffer tortures because they don't dare say anything about it. They are told that it is silly to be afraid. They are afraid of a scolding, of a punishment, of ridicule, of being taunted with being a baby or a coward. Teach your child to sleep alone—yes—but when he is little, leave his room door open to your own, and let him understand that you or someone else is always within call. He may possibly abuse this privilege at first, but as he grows older he will get a natural

confidence in himself and his ability to cope with the dark, which he has found to be harmless.

The child should be sent to bed happy, for physiological reasons, as well as for others, for most of a child's growth takes place during sleep,—this is especially so in young children,—and this sleep should be as undisturbed, as sweet, comfortable, and assuring as possible.

Love is the only impression which should be made upon a child's mind when retiring. It is positively cruel to send a child to bed in an unhappy state, after a whipping, or other severe treatment, for any punishment just at that time is worse than in the daytime, when it is bad enough. To spank a child just before his going to sleep is little less than criminal.

I have seen small children going through the horrors of a nightmare, taking on pitifully in their sleep, because they were severely punished just before retiring.

How often mothers spank children even after they have gone to bed, because they do not keep still and go to sleep! Such mothers little realize what it means to make an unkind,

cruel impression upon the plastic mind of a child at such a time. The subconscious mind works during the night, and whatever is uppermost in the mind when sinking into the unconsciousness of sleep works for a long time afterwards.

To see such poor little unhappy children trying to go to sleep, or, when they succeed in this, to hear them sobbing in distress in their dreams, reliving their punishment; to see the expression of terror on their little faces, ought to convince any mother or father that such punishment is reprehensible, no matter what the provocation may be. It should never be meted out.

Send your child happy to bed. Have him go to sleep with love, confidence, and assurance in his mind, so that his sleep will be sweet and peaceful, his growth natural and normal. Give him your blessing when retiring, not your curse.

If adults only realized the suffering of children through fear, and the terrible agony often endured by them because of it, they would be more careful of their treatment of the young.

I remember that when I was an orphan boy, living in New Hampshire, I was often forced to go a long way through the backwoods to a neighbor's. It was a remote district, twenty-four miles from the nearest railroad, where the houses were far apart. I was frequently sent there on errands after dark, and I had been whipped so many times for it I did not dare say I was afraid. Now there were actually bears, wildcats, and other wild animals in those woods, whose tracks I could often see by daylight, crossing the road, and I made such trips after dark in mortal terror. I used to run for dear life through the woods, every time I heard the cracking of limbs or any other noise. My heart would seem actually to stop beating.

And as I was forced to go long distances in the daytime, to find stray sheep, I would sometimes come across a lamb that the bears had killed and partly devoured. I knew that the bears could not be far away, for when they had eaten a part of a carcass they would go into the woods, nearby, to sleep awhile, and later would come back to complete their meal.

[ was once chased by one of these bears, and this increased my terror of such animals.

Now, it is idle to say that these experiences create courage in a helpless child. They do nothing of the sort. They build up a horrible *fear complex* in his nervous system which he may not be able to shake off all through life. Children who develop fear or a morbid timidity in youth, from whatever cause, never get over it. It is a key to many of the troubles of after life.

Fear is the greatest enemy of humanity. Just think what fear of God, as taught by old time theologians, has done to alienate Him from childhood! Think what havoc such misapplied teaching has done to the human race! Volumes might be written upon this theme alone, showing how millions of men have never found God, never linked themselves up with the Source of limitless power, never made their lives the magnificent successes that their Creator intended,—simply because blundering teachers and preachers of theology pictured God as a creature of wrath and malevolence!

Think, again, what the fear of being

laughed at, ridiculed, does for young people, older ones too, but especially for the young. How many children have gotten into mischief, not because they wanted to, but because their companions taunted them into it by calling them "sissy" and "coward"! This influence is especially trying for a child when he first starts to school and gets with other boys, who find that he is a little different from themselves, a trifle peculiar, somewhat timid or bashful. They immediately begin to taunt him for his weakness, say that he is "Mamma's boy," and dare him to do this or do that. He does things that he doesn't want to do, simply because he wants to prove that he is "a regular fellow."

Think of what boys have done under the influence of a dare: smoking their first cigarette, taking their first drink, throwing stones through a window, torturing an animal, using profane language, these are all in the boy's curriculum. Although there is something inside of him that protests, that tells him he is doing wrong, he goes ahead and does it, because he fears the ridicule of the gang.

The counter influence to all such evil sug-



gestions must, of course, originate in the home. You cannot leave it to the school-room. Many parents calmly turn over every phase of their children's development to the school, and then blame the school if the child turns out badly. Teach the child, almost from the cradle, what true courage is. Train him to be self-reliant and fearless. Above all, do not make light of his powers, or tell him that he will never amount to anything; rather have faith in him and show him that you believe in him. Instill in him the idea that he was born to win, that success is his birthright.

Don't denounce the dull boy. He may turn out to be a bigger man than you are. How often this has happened!

While writing this I have heard of a case of a student in the electrical engineering department of the University of Cincinnati. Someone asked the professor, who he was. "A hopeless dullard who was flunking out in practically everything," replied the professor. Within a few days this "hopeless dullard" sold the rights of a new type of electric meter for \$50,000. Dean Schneider, of the engineering department of the University, received a

letter from the company which bought this patent congratulating them upon this successful student.

Repressions, suppressions in childhood often cause very damaging complexes which later cause great trouble in life. Frightening children, or belittling their powers, often injures their whole life.

What a wonderful thing it would be if we could rear our children to believe that *they were born to win*, that that was the object of their creation; they were made to be successes in life, not failures or mediocres, but grand successes. How this would increase their confidence in themselves and in their careers!

Children should be impressed in school with the idea that they are success organized, that they were made to win, and that it would be a disgrace for a youth not to make his life count, not to be somebody, to do something in the world worth while. They would then expect much more of themselves, demand more of themselves.

There are thousands of people living mediocre sorts of lives to-day, who have never amounted to anything, simply because they be-

lieved impatient parents and teachers who told them they were stupid, dense, blockheads. This was dinned into their ears so continually, at home and in school, that it was accepted as a fact. They looked up to these older people as wiser than they, and they respected their opinions, even when such opinions were uncomplimentary to them. So, early in life, they began to reconcile themselves to a mediocre career. They did not attempt to follow the promptings of their early ambition. They only said to themselves, "What's the use? I can never do these things. I guess I'm a numbskull; I've been told it too many times not to believe it!"

All children may not say this to themselves in so many words, but the conviction is there. And so they look upon the visions of the larger things which ambition keeps flinging into their minds as hollow mockery. Their own good opinion of themselves becomes poisoned. Their native stock of confidence is undermined, and they go through life just plodding along, barely making a living or worse. There are multitudes of such people—you and I meet them every day—plodding

along contentedly in hopeless mediocrity, while all the time they have superb ability to climb infinitely higher, if they only knew it, if their confidence in themselves, their self-assurance, had not been undermined, poisoned, weakened, destroyed, away back in childhood.

This, of course, was not intentional, but the fatal result is just the same. I know of nothing more wicked than to destroy a youth's God-given confidence in himself, to poison his self-faith, to replace his strength with weakness, courage with fear! Oh, childhood, childhood, how many crimes are committed in thy name!

Still another of the weaknesses which we must guard against in the child mind, if we want to have a strong race of men and women, is the fear of ill health. To throw into it constantly the thought of catching cold, or getting sick or injured, is to start about as bad a mental and physical complex as it is possible to imagine. Yet it is done in multitudes of homes.

Dr. D. Macdougall King says, in his "Nerves and Personal Power": "One of the greatest needs of the child is protection against

the oft-repeated suggestion of ill health. The strongest innate tendency of childhood is imitation, and in the home where tiredness, headaches, and depression are prevalent, and where immediate attention is given to the imitated symptoms, the child is fortunate if he escapes being educated and persuaded into indisposition. A child brought up in such an environment, when pressed into any activity which requires painstaking effort or suffering volition, almost invariably cloaks his desire to funk with: 'It makes me nervous,' 'I am too tired,' or 'My head aches.' While this may be of little consequence on one or two occasions, none of us can react in the same way week after week without acquiring the habit; and if desire to funk be called tiredness, real fatigue very readily may be considered prostration."

The same writer continues: "Too careful attention cannot be given to the type of sympathy we employ, and to the things with which we associate it in the child's mind. There is an innate desire for sympathy in all of us, and more so in children, and it is easy for craving along this line to become so excessive that it makes children sympathy mendicants, instead

of men and women. Sympathy is the well-spring of love, and to withhold it where it would be helpful is a grave error. It is this matter of *helpfulness*, however, which must be given careful consideration."

Let us be mindful, then, of our very real obligation to the next generation of men and women, by training our boys and our girls to be strong and self-reliant. Let us educate them with that true sympathy and love which "casteth out fear."

The mind of every child should, by careful drill, be made positive, creative, productive. Every child should be taught to face life in the right direction, should be sent out into the world with the right mental attitude, right mental outlook. If children were properly trained they would enter their active careers with great hopefulness, a fine expectation, and with positive, creative minds which would back up their hopes and expectations by matching their ambitions, their life dreams, their longings, with their realities.

## XV

### GIVING WAY TO THE "BLUES"

"KILLED by his own thoughts" would make a fitting epitaph for the man who habitually harbors the "blues" and discouragement. Such a man actually cuts off many years of his life by his negative mental attitude. Is it not strange that when we regard health as the greatest boon on earth, we should all the time be doing things to destroy it?

Is it not strange that when we are so anxious to be happy, and so long for peace of mind and comfort, we should voluntarily take in depressing guests which not only destroy these but also paralyze our good resolutions, kill our aspirations, and thwart our ambition? Our mind and body are tied together so closely, so intimately, that what affects one affects the other.

Perhaps you do not know that every time you entertain the "blues," every time you

become a victim of discouragement or despondency, you are actually lowering your physical vitality and poisoning your mind by the mental chemistry which is going on in your brain?

Many men and women do not seem to realize that negative, destructive thoughts will destroy all that they have built up, perhaps, in days and weeks of constructive effort. They allow their moods to spoil their happiness, to mar their ideals, to ruin their lives.

It is a curious fact that many of our greatest men have had very depressing, gloomy, blue traits in their characters which almost bordered on insanity, and which were great impediments to them in their life-work and their larger success.

Continued discouragement not only undermines the ambition, dulls the aspiration, and dims the ideals, but it also causes an insidious deterioration all through the mental kingdom.

Remember that every time you give way to discouragement you are rapidly tearing down that which you have previously builded so painstakingly, and you are totally unfitting your mental faculties for re-creating. The



mind that destroys—for it is destroying when you are "blue," discouraged, or despondent—cannot build. It is not constructive because it is destructive. Only the positive mind can create, can construct.

Ten minutes of indulgence in the "blues," in discouragement or despondency, may undo or ruin what you have built up in days of hard work when your mind was constructive. It is so very easy to tear down, to destroy, mentally! We slide down hill very readily and quickly, but it is a difficult task to climb, a much slower process.

If people only realized the havoc which vicious thoughts and bad emotions play in their lives, if they could only see the wounds, the smirches, the scars which they leave, they would be more careful to shut their mind's door to these enemies of their happiness and efficiency. Negative thoughts, unfortunate moods, are all mental and character weakeners, and health deteriorators. They are all tending to undo what we are trying to do. No one can afford to harbor such enemies.

Many people are "blue" so much of the time that they destroy the results even of hard

work and great effort. They go through life very much disappointed and cannot understand why their faithful work should produce such meager results. They do not realize that they are constantly tearing down their building by their negative thinking.

We little realize what we do when we allow ourselves to become discouraged, what havoc a fit of the "blues" can play in our bodies and in our prospects. These blue devils are etching their autographs and their images deeper and deeper into our consciousness, so that it will be all the more difficult to expel them, to erase them.

Every enemy of our success and happiness which we harbor puts us back just so much. It is a positive crime to indulge in a fit of the "blues" or to allow ourselves to become discouraged or disheartened. Our success and happiness are being jeopardized every minute we entertain these destructive enemies; we are really traitors then to ourselves.

Every child should be trained early in life to distinguish between thoughts, moods, and emotions which are friendly, which tend to build, to improve, to make one more efficient,

and those which are deadly enemies, which tend to tie a man down, to sap his vitality, and ruin his prospects. They should be taught early in life to master their moods, to control their thoughts and feelings.

It would seem that if any human being should have a bright and gloriously expectant outlook upon life, it is a young man or young woman on the threshold of his or her career. Yet young people are very susceptible to the "blues" and despondency. How often we hear of young men and young women committing suicide because they were discouraged! If these youths could only have caught a glimpse of the marvelous possibilities ahead of them, of what they were capable of doing, capable of becoming, of what they were intended to do and intended to be, it is not possible that they should ever have been so desperately depressed.

Just think, my young friend, what lies ahead of you! Superbly equipped for a magnificent future, placed in a veritable paradise, as this earth is everywhere, with marvelous possibilities, tremendous resources waiting for the willing hand and stout heart, is it not a

crime for you to give way to despondency and despair? Does it never occur to you, that in allowing the "blues" to cloud your mind and control your actions, you are selfishly casting a shadow on the lives of many others, which may cause untold sorrow and misery?

When you feel the "blues" coming on, just refuse to be controlled by anything but your own superior will, your own ideals. That depressed, discouraged feeling, cannot possibly exist in your mind when you persistently hold there the opposite thought, which is not a very difficult thing to do. But the man or woman who gives up at the first discouragement cannot expect to conquer.

The person who habitually gives way to the "blues" and to every passing mood of the moment is most unreliable; unreliable in his business affairs, and unreliable in his social affairs. You do not think much of such a person's friendship. "I cannot count on him," you say.

I know a man who can be perfectly charming. When he is at his best he is gracious, entertaining, witty, bright, and very cordial. But I may meet him to-morrow and he will

hardly speak to me because his mental attitude will be so changed, so depressed since we last met. He will often be discouraged and despondent for days. He is an absolute victim of his moods. He can't conceal them, but acts just as he feels. When he is down and out mentally, when he is "down in the mouth," feels "blue" and discouraged and has that nasty-disposition feeling, he is very disagreeable and the worst sort of company.

I also know a young woman who is so moody that you can never be certain how you are going to find her. You never know whether she is going to greet you cordially when you meet her, or whether she is going to look like a thunder-cloud. It all depends upon her mood, which she doesn't seem to try to control. She is the absolute victim of the way she feels. She doesn't use any diplomacy or tact. When she doesn't feel right she just acts the way she feels, and everybody in range suffers. "Oh, she is in one of her moods," said her mother recently, when I asked her what was the matter with her daughter. "She has these moods quite often, and we can't seem to get her out of them. Sometimes they last two

or three days and she is in the dumps all the time. Nobody can do anything with her. She doesn't want to talk to anybody, doesn't want to see anybody, and doesn't want to do anything that anybody else wants to do. She just gets by herself and pouts and pities herself; she thinks that everybody is against her, that nobody loves her and nobody understands her."

This young woman doesn't seem to realize that selfishness is at the root of her troubles and that such a mental attitude as she displays is likely to result seriously, cutting the life short, spoiling efficiency, and thwarting her ambition.

The human machine cannot work effectively unless there is mental harmony. A very little thing will upset the mental machinery and put it out of business, just as a hair or a speck of dust will destroy the efficiency of the best timekeeper that was ever made.

It means a great deal to keep ourself fit for the highest thing of which we are capable; so that we can do the superb act instead of the mean and contemptible one, the second-rate one, do our highest best, in other words, in-

stead of our second best. It means something to keep oneself up to standard in every respect; and this we cannot do when we give way to discouraging moods.

There is nothing else so bad as habitual discouragement. Cure your mental attitude and you will cure your whole outlook on life.

The great trouble with habitual discouragement is that the imagination, after a while, pictures the worst ending of things, the worst results from whatever causes us to worry. The person in ill-health who indulges in discouragement always believes that his condition is going to be very serious and to end fatally. He has a horror of death and is constantly picturing death and visualizing his trouble as ending fatally. The imagination is especially active in picturing distressful conditions.

Our outlook upon life changes with our moods. How glorious, beautiful, and lovely everything in nature seems to us when we feel fine, when we go out in the morning after a refreshing night's sleep, and feel in perfect health, with nothing troubling us and no clouds on our horizon! The very next morning, perhaps, we go out to view the same

scenery, the same sun, the same grass, the same trees, the same plants and flowers, but how changed is everything! It is not the same world at all to us, because we do not see with the same eyes. We see a drab landscape instead of beauty. Of course, what we see is what is in our moods, in our own mental attitude.

How important it is then, to keep our mental attitude normal; right and wholesome, healthy and optimistic. We want to see things as they really are. If we want to see God in everything, good in everything, we must bring the right mental attitude to everything we see.

Nature gives back to us just what we bring to her. Think of the glorious, divine things she gave to Ruskin! She gives things that are divine to meet a divine mood, and to one who brings to her divine qualities. Nature speaks in various moods and in various languages to match the mood we bring to her.

When our mental attitude is depressed, when we are despondent, jealous, envious, or discouraged, we can't see things as they are; we can't see the glories of life. Everything



is distorted. We must cultivate the mental attitude which will enable us to see the beauty and the loveliness of life.

Did you ever think what a marvelous revelation this world would express to us, if we were able to key the average of our permanent moods up to the level of our highest inspiration; if we were able to make our highest moments permanent? Did you ever realize what marvelous things Nature would express to us? She has always matched our highest moods, our gladdest moments, our greatest joys with her own. If Nature has thrilled you to your very soul in the moments of your highest inspiration, just think what she would reveal to you, if you were only developed sufficiently always to perceive and to appreciate her marvelous beauty and her unutterable mysteries!

If we would only realize more fully that *we see only the world which matches our mood!* Our moods are the colored glasses through which we behold things; if we look through the black glass of a discouraging, despondent mood, the world will take on a corresponding hue. If we look through the mood glass

of joy and gladness we shall see a corresponding vision.

Many people seem to think that their moods are things that come to them without their volition or their deliberate choice. They think they have inherited a gloomy, despondent disposition, and cannot change it. How mistaken they are! We can change our mood, my friend, just as we can change our dress. We can neutralize the blackest, the most despondent, the most desperately discouraging mood by vigorously holding the opposite thought, the opposite mood. Whenever you are timid, inclined to express doubt, fear or anxiety in any form, neutralize these destructive suggestions with their counter suggestions.

The next time you feel the "blues" coming on, or a sense of discouragement, remember that your mind is becoming negative, and switch on the positive thought, in order to neutralize this insidious enemy which is destroying what you have previously built up.

It is not difficult to learn to change our thought. Our moods are entirely within the power of our own will. *We can make them*

what we really wish. To the man who is in love everything looks lovely. The world is all changed. Everything is so beautiful and glorious just because his mental attitude is changed. If love were to be blotted out of his mind, all the beauty and glory he sees would be changed to blackness and desolation.

No human being was ever a victim of an inherited despondency. We make our world with our thoughts. The choice we make changes our world and our choice is voluntary.

Just as an alkali neutralizes an acid, or as the sun dispels the fog, so will our dark, dismal mood be dissolved if we employ mental chemistry.

Let us, then, control our moods by antidoting them with their opposites. Let us think constructively instead of destructively. By so doing we can change our outlook on life, change our environment. We can make the barren soil fertile, the mental desert blossom as a rose.

## XVI

### WHAT DISCOURAGEMENT WILL DO TO YOU

I KNOW of no other one thing except worry and chronic anxiety, which is so depressing to the health and to the bodily functions generally as discouragement.

"If the heart sinks the boat sinks," says Ruskin. I know of no one thing that will take the heart out of a person so completely, that will so absolutely dampen one's ardor and ambition, and destroy one's creative ability, as to yield to despondency and mental depression. "While there is life there is hope," and once hope is shut out the incentive of life is gone. Under the black cloud of discouragement everything looks black.

Do you realize, my friend, what you do to yourself when you allow yourself to become discouraged and despondent? You are making your whole mind negative, when it should

be positive. You are making it destructive, when it should be creative. It is only the positive mind which creates. The negative mind destroys.

The business man who says that things are growing worse is tending to bring about the very things he fears. Many a panic has been induced by a wave of fear, of discouragement, which began with one or two individuals and then gathering headway swept all before it like a prairie fire. The discouraged army is the beaten army. It is whipped before it goes into battle.

Many people are so constituted that the moment they become discouraged they lose their grip. A single disappointment causes them to let go, to give up. They cease to try, and as a consequence they plod along in mediocrity, instead of struggling on up toward the heights. They forget that it is not the success but the constant effort to make good, the constant determination to back up one's chance in life, to back up the brain, and to make the most of oneself, that count.

Most human beings carry through life an attitude which is antagonistic to the very thing

that they are pursuing, the very thing they are trying to gain. They do not realize that a discouraging mental attitude caused by doubts and fears, the lack of confidence, and the lack of self-faith, is the very thing which is keeping them back while they are wanting to press forward. They "queer" the very success they are ambitious to attain by their unfavorable negative attitude.

Most of us suffer from chronic self-thought poisoning. We verily poison ourselves by our destructive and belittling mental processes. Discouragement is a fatal brain and ability poisoner. It kills courage, it destroys initiative. If you are not creating, you are tearing down. If your broadcasting station says: "I would like prosperity, but it is not for me. I am working hard for it, but somehow or other I have never believed that I would be much of a success. I long to forge ahead in business, but I was born under an unlucky star. I shall always be poor. My mission in life is a humble one, and I have a feeling that somehow the large prizes of life are for others";—then you are absolutely shutting

yourself off from prosperity, instead of making it possible for it to reach you.

If you expect to win in life you must carry a winning attitude. You must hold the triumphant thought towards your vocation. You must look your fellow-men in the eye with a consciousness of your equality. You must go about among your fellows as a conqueror, if you expect victory.

Suppose that General Grant had called his staff together and explained to them that he didn't take much stock in the results of the battle, that he didn't expect to win, that he feared the enemy was too strong for him, but at the same time he expected to do the best he could, and wanted them all to do the same,—what would have been the outcome? If he had gone about among his troops with the air of defeat or even doubt, he would, in fact, have been defeated before the first gun was fired. Troops very soon catch the spirit which emanates from headquarters. It is said that the mere presence of Napoleon on the field of battle was equal to a fresh battalion of men. He won scores of close and bitterly fought battles,

simply because he never knew defeat or discouragement.

Prosperity begins in the mind. Every time you indulge in discouragement; every time you doubt your ability; every time you give way to the "blues"; every time your stroke is feeble through despondency, you are facing the wrong way, you are turning your back on your goal, you are driving away the very thing that you are trying to gain. No man has ever yet achieved prosperity while carrying around a mean, poorhouse atmosphere. The poverty thought, the fear thought, are fatal to achievement.

We little realize how tremendously our doubts, our fears, our discouragement neutralize our ambition, cool our ardor, undermine our resolution, and head us straight for defeat. We begin a task with high hopes, with clear vision, with steady nerves—then the first little setback occurs, and we begin to waver. We wonder if we are on the right track, if our strength is equal to the venture; and the more we listen to these voices of weakness the louder they grow, until at last we are ready to give up. How pitiful this is! We allow all our



God-given powers to atrophy, simply because things didn't go exactly as we had expected they would.

The absorption of the failure thought, the *can't-do-it* thought, has rendered many brilliant minds impotent, has driven to despair and even suicide men and women of genius.

Avoid the germ of discouragement as you would the plague. It is dangerous to associate with people who are failures; people who take no stock in themselves or in others; with pessimists, with folks who do not believe that the great current of civilization is headed Godward. To absorb such an atmosphere of gloom will make your own mind so negative that you will join in the chorus of doubt, instead of forging ahead. Your ambition will be blighted if you continue in such an atmosphere.

Did you ever notice how hoboes always flock with hoboes, and successful men seek other successful men? "A man is known by the company he keeps" is an adage that is true here as elsewhere. Water always seeks its level. Therefore, if you would be successful, shun the society of the "down and outs." Re-

fuse to associate with weak people, weak thoughts, weak motives. "Hitch your wagon to a star."

You must keep in a receptive mood for courage, a mood which will be a constant prod to your ambition, which will foster your belief in yourself,—otherwise your mind will become negative and lack force or self-propulsion. You can never get up much speed without projectility.

When the mind is discouraged you are driving away from you everything you want, and everything you are trying to attract. You are driving them away by inviting their opposites, which are the very things you do not want. Whatever the mind is saturated with, it is attracting powerfully. If it is saturated with the dread of poverty it is inviting poverty. But if it filled with faith and confidence, with the hope and expectation of good things in store for you, it will make such things more possible.

Hope itself is a powerful magnet, and hope may be cultivated. We can increase our hope, or we can diminish it, by indulging in those mental qualities which foster it. Hope

is the last quality to forsake a human being. Friends and fortune may forsake us, but so long as hope remains we are not utterly forsaken. Health may vanish, but with Hope at the helm there is still a good fighting chance. Hope is like the captain who is last to leave the ship. When he departs, the vessel founders.

Hope is a powerful creative force. I notice that people with great hope are usually successful, and that those with feeble expectations usually get what they expect.

We have all noticed the tremendous difference in the facial expression of people who are getting on well in the world, and those who have lost their grip on themselves. The down-and-outers at once advertise the fact by their hangdog appearance. A man does not have to be dressed in rags to advertise the fact that he is a failure; his face proclaims it, the set of his shoulders, his whole bearing. Your face is a bulletin-board which everybody can read, even while passing you on the street. They can tell whether your mind is registering confidence or despair, faith or discouragement, fear or courage.

Discouragement is the greatest deceiver in the world. It makes us believe that we lack ability when we have plenty of it. It throws up formidable doubts in our mind and kills our initiative when we attempt to do anything unusual. It leaves its victim so helpless that he cannot get up his courage to begin a task, or to embark upon a thing he very much wants to do. It is like a bogey in our path.

A young man, a graduate of a large university, after searching for several months for a job became discouraged. He was too proud to ask for assistance. He had worked his way through college and had no reserve capital; he had practically nothing but his diploma and his courage; and now his courage had left him. He had gone two days without food, and had been obliged to give up his room because he couldn't pay his rent. He had slept upon a park bench for several nights. It seemed to him that the bottom had dropped out of everything. He didn't see any use in a college education, and felt that the world didn't have any use for him or any place for him. He was completely obsessed by discouragement, and by a frightful fit of the

"blues," which had stuck by him for days, balking his efforts at hunting for a job. He couldn't see any light in the future, or any prospects ahead. He had a horror of finally drifting into the ranks of the unfit and the failures.

His clothes became faded and wrinkled from constant wear without change. He couldn't keep himself in a presentable condition, and he was turned down everywhere. At last he got a job washing dishes in a cheap restaurant, which at least provided him with his meals; but he continued to sleep in the park.

One night, in the midst of his wretchedness, he had a sort of vision. He saw emblazoned in letters of fire across the sky these words, "Trust thyself." He slept no more that night. At dawn he got up from the bench, went to a watering trough and washed his face and hands and shaved himself as best he could. He made friends with a bootblack who allowed him to polish his shoes. Then he set forth determined to get a position that very day. Fortified by his vision he did not go slinking into any office as though he had

been a thief; but he entered with an air of confidence, of expectation. There was grit in his very expression. That day he got a place. It was not what he wanted, but it was something, an opening wedge. Best of all, he had solved a problem; he had learned the great lesson of trusting himself, of believing in his own powers. The vision of that night never left him.

This young man has climbed to an enviable position to-day, and he says he owes it all to his vision, "Trust thyself." All his early life he had been a victim of diffidence. He had suffered greatly in school and college. The calling of his name for recitation was like sticking a knife into him. He had never dared get up in any public meeting. It paralyzed him to think of being singled out, of having attention called to him. Although he had ability, he gradually became so disheartened that he didn't believe he could succeed under any circumstances. He accepted as a fact the estimate that discouragement pointed out to him. It kept whispering to him that he could never do that which he was undertaking, that there was no use in trying.

But once with his feet on the upgrade, he began to awaken to his powers. He began to trust himself more and more, instead of standing back or relying upon others. This self-trust has grown until now this man is so self-reliant and has such a vigorous initiative, that no one would dream he had ever been a victim of timidity and discouragement.

The "Know thyself" of the Greek sages is but another expression of this universal truth. We say to-day, "He can who thinks he can."

"Didn't dare to begin" would make a good epitaph for multitudes of people.

"He was discouraged" is on the tombstones of countless others.

## XVII

### INVITING TROUBLE

"How ridiculous!" some reader may exclaim upon reading the caption of this chapter. "A man is a fool who would deliberately *invite* trouble." Yet that is precisely what many of us are doing all the time.

We little realize to what extent we invite the very conditions we would avoid. I know a man who, when he goes away from home, takes a lot of bottles and boxes containing all sorts of medicines for the different things which may happen to him. His wife says, "Well, you may have this and you may have that; better take this bottle, better take that box of pills; you might burn yourself; take something for cuts, antiseptic, plaster; you may get a sore throat," etc., etc.

In thousands of homes we find medicine chests filled with all sorts of specifics and non-specifics, things which are supposed to meet one's emergencies and troubles; something for



a possible cough, something for a cold, something for croup, something for sore throats, a lot of things for different kinds of headaches, many things for indigestion, dyspepsia, constipation, backache, sprains; we find different kinds of liniment, and antiseptics and lotions of all kinds.

The time will come in human society when the medicine chest, as used to-day, will go out of existence.

I know a lot of homes where there are practically no remedies whatever. About the only thing I have seen in some of them is an antiseptic. Their inmates don't expect to be hurt, they don't expect to have this or that ailment, and they don't load up with preventives. As a result, they are not nearly as susceptible as those who are afraid of trouble *and prepare for it. The very preparation* paves the way for expecting it to come. What we expect, what we fear, tends to come to us.

Most people go through life surrounded with a sort of barricade against troubles of which they are fearful. They especially barricade themselves against germs which they feel sure will attack them if they depart in the

slightest from what they consider the laws of health.

The mother dins into the children's ears from the cradle, that if they get their feet wet or get into a draft, or play in the snow, a dangerous cold or pneumonia may be the consequence.

At the slightest fall in temperature some folks begin to bundle up. They shiver at a summer breeze. They put on thick underwear before the first frost. They close all the windows tightly. They say, "Oh, I must be careful! I am so susceptible to colds."

Why, of course, they are! They are inviting sickness and disease! It is such people who enrich the patent-medicine venders! They are always ready to try something new that is recommended to them.

There are remedies for every sort of headache, as frontal headache, or a headache back of the eyes; neuralgia remedies; remedies for rheumatism; nerve remedies; all sorts of tonics for the blood and the digestion. No matter what they think they have—there's a patent-medicine ready and waiting for them!

Now, you would say that a home which is guarded and barricaded against every sort of sickness ought to be pretty healthy, but just the opposite is the case. In other words, these people do not depend upon themselves or their own inherent disease-resisting powers. These fortifications of remedies are evidences that they expect a lot of trouble. It is just a question of when it will come. Such people are admitting their inability to cope with many conditions of life, without the aid of outside agencies.

Anticipating trouble, sickness, accident; anticipating hardships, disagreeable experiences in one's life; my friend, that is not really living the life intended for us. We ought to have philosophy enough, knowledge enough of our own inherent powers, to annihilate unhappy thoughts, to render ourselves immune from their fearful effects. We are God's children and we have inherited divine powers and ought to be able to protect ourselves against our mental enemies.

The fact is, that much of our wear and tear in life is from anticipation, from going over

and over things long before the trouble gets to us; going over our work, doing it over and over again, long before the day comes, or the time comes when it must be done; paying our bills over and over again mentally, instead of paying them promptly and getting them out of the way, adjusting things so that they won't worry us any more, or at least so that they will worry us much less.

Did you ever realize how much of your suffering, how many of your disagreeable experiences in life, were anticipated long before they ever came to you; in fact, how many anticipated evils never came to you? Most of our troubles *never become realities*, but are bogies of the imagination, bugbears, ghosts that never materialize. We do not really suffer half as much as we think or expect we are going to; things don't turn out half as badly as we often picture they will. We imagine that when anything goes wrong worse will follow. How many people when they have a wound of any kind imagine that blood poisoning will develop and they perhaps will have to go to a hospital, and maybe lose a leg or an arm, or even their life, when, as a fact, only a

very small percentage of wounds ever result in any such *misfortune or fatality*.

Now, why mar your life anticipating disagreeable experiences or misfortunes that may never be experienced? Just think of what these things take out of you, my friend! When you are near the end of life do you want to find that many years of your life have been sacrificed to the things that might have been avoided; to the worries, anxieties, fears, and apprehensions; to the foreboding, the anticipating of evils, the expecting of disasters and hardships—poverty, failure, accidents, and calamities, which never came?

If we would only determine to picture the future as happy and free from trouble, this would tend to make it so; because visualizing it in this way tends to bring us a future corresponding to our desires.

Expect beautiful, successful, happy things in the future, instead of trouble; see only pleasant things ahead; think of your business as successful, instead of as a possible failure; always visualize health instead of sickness, and you will be surprised to find what a change will come over your life.

## XVIII

### THE SUGGESTION OF INFERIORITY

ONCE on a time a baby was stolen by gypsies, taken into the backwoods, and left with a farmer. The farmer was told that the parents were dead, that they were poor, good-for-nothings; that the father had been a drunkard and the mother dissolute. The child was reared with the impression of his inferiority, his poor origin. He was told that he never could amount to anything with such a heritage, that he was nobody and never could be anybody, no matter how much he might try.

When he was twelve years old, a fine type of man with his wife and child came on a camping trip to the woods, not far from where this boy lived. One day they saw the boy and asked him to bring them some wood and to build a fire for them so that they could cook their dinner. For doing this they gave him some pennies. As he helped them the lady

stronger than will power. What we are convinced of, we can't will away. Will power cannot drive out the conviction of our heredity. Only the truth that makes us free can do that; the truth that you couldn't possibly have inherited anything from your earthly parents which is not more than compensated for by the mighty, divine force which you have inherited from the Infinite Life, the All-wisdom and the All-power.

We cannot get away from our estimate of ourselves, nor can we improve the results from the ideal of ourselves which we carry about with us; for that is the model which all the forces within us are reproducing in our life, in every fiber of our being.

The consciousness of your own weakness will weaken you; the conviction that you cannot rise above your environment, will hold you down until you get rid of the clog.

Always carry a lofty picture of yourself; think of yourself as a noble man, ambitious, aspiring, always trying to help others. Carry the ideal of an unselfish, glorious man, or of a magnificent woman. Do not allow your mind to dwell for an instant upon your de-

fective, deficient self. You are divine. That means that you are capable of perfection. It is your improbability above the man you have been and the man you are capable of becoming, that counts; he is the man you are after. He is the man we are trying to call out.

The world is *not* interested in the weak, ineffective, little fellow who has been getting your living for you in the past; it is more interested in the man you are capable of becoming; that larger, *glorious man* inside you to whom you have never been introduced. He is the man the world is after.

Living in the consciousness of your shortcomings will *never* mend them. So long as your life is saturated with the conviction of your defects and deficiencies, your tendency is to go wrong; so long as you are convinced that there is *something serious* the matter with you,—just so long will you be a nobody. To the extent that you are picturing these weaknesses and shortcomings, you are reproducing them in your life and making these pictures more and more indelible. What you need to do is to erase them, to wipe them off the slate of your consciousness.



You can never be perfect, so long as you think of the imperfect. You must live in an ideal, because the ideal is free from imperfections, defects and deficiencies. Your ideal self is the man God intended you to be.

The defective, deficient, weak, inferior man you have been carrying around with you all these years is not your real self at all. It is simply a burlesque of the man you long to be, of the man you can be. Why tolerate him any longer? Why let him degrade you? Why not call out the bigger man and let him get your living for you hereafter; why not let him make your reputation for you, instead of that little, defective, deficient, inferior creature, who has made such a sad mess of your life in the past? You can do infinitely better than you have done; you have the resources locked up right inside of you, if you will but use them.

My experience has been that more young people fail to do the larger thing which they are capable of, and plod along in mediocrity, because they put too low an estimate upon their ability. They think too meanly of themselves. They do not believe in themselves.

They do not have a splendid faith in themselves, and they hold this image of their inferiority until it becomes a conviction so settled that their achievement cannot get beyond it. This becomes the model, the pattern which is built into the life, and they never get beyond their self-imposed limits.

If a young man applies for a twenty-five-dollar-a-week job, and when he finds he cannot get that, offers to work for fifteen dollars, he immediately cheapens himself in the estimation of his prospective employer and, what is still worse, cheapens himself in his own estimation. It is just that much harder for him to rise. Of course, there is such a thing as starting at the bottom; and also there is a danger of putting a ridiculously high valuation upon your services until they are tried out. On the other hand, it is a dangerous thing to cheapen yourself in your own estimation so that you will become convinced that you are a cheap, ordinary man, and that you will never have any of the *good things of life*.

Thousands of young men and young women are occupying inferior positions to-day because of their over-humility, so to speak, or

fear of seeming to put themselves forward. Many of them are conscious that they are much abler than the superintendents or managers over them, and are consequently dissatisfied, feeling that an injustice has been done them, because they have been passed over in favor of more aggressive workers. But they have only themselves to blame. They have been too modest to assert themselves or to assume responsibility when occasion has warranted, thinking that, in time, their real ability would be discovered by their employers, and that they would be advanced accordingly. But a young man with vim and self-confidence, who courts responsibility, will attract the attention of those above him, and will be promoted when a retiring, self-effacing, but much abler youth who worked beside him is passed by.

It is useless to say that merit ought to win under any circumstances,—the fact remains that there is very little chance for a young man, no matter what his ability, to forge ahead, if he lacks a just appreciation of himself and is destitute of that consciousness of power and willingness to assume responsibility

which impress his personality on others and open the door of recognition to his merit.

We are all influenced in one way or another, for good or for ill, by suggestion. The suggestion of inferiority projected into the minds of boys and girls by parents and teachers, or others in authority over them, has held more people back, blighted the prospects of more men and women than any other thing. Fault-finding, carping criticism, and the constant suggestion of dullness, stupidity, awkwardness, inefficiency, failure, lack of ability to do what others of their age are doing,—sowing the seeds of discouragement, of timidity, of self-depreciation, and of disbelief in themselves,—such suggestions as these set the roots of failure firmly into the plastic minds of millions of young people. The suggestion of their inferiority indelibly stamped upon their subconscious mind becomes a part of their very being, and they start out in life foredoomed to failure.

One who is hypnotized by the suggestion that he cannot walk, no matter how perfect his limbs or how strong he may be, will find it impossible to take a single step so long as he

remains under the influence of the suggestion. It is exactly the same with the suggestion of mental inferiority. As long as one remains under the impression that he cannot do a thing, that he hasn't the ability, that his brain power is below normal, he will be unable to do it, no matter how great his natural abilities.

The suggestion of inferiority is nothing less than a frightful curse to anybody who is held down by it. The strong soul, however, need not, and will not, yield to its sway. The genius of a weaker man than Alexander Dumas would have been blighted by the cruel suggestion of race inferiority; but Dumas said: "When I found that I was black, I resolved to live as if I were white and so force men to look below my skin."

The whole philosophy of Emile Coué, the secret of his success in healing, is summed up in this idea: Keep out of your mind that which you do not want expressed in your life. If you want health, think health, saturate your mind with healthful thoughts, the idea that you are growing better and better every day. If you want prosperity, think prosperity, that

every day you are growing more and more prosperous. If you want success instead of failure; if you want superiority instead of inferiority—think of what you want, and not of what you do not want. Saturate your mind with the positive affirmation, and absolutely shut out from your mind the things that you do not want expressed in your life.

Whoever or whatever you are, if you have been holding in your mind the suggestion of inferiority to others; if you have been visualizing your defects and weaknesses, holding the thought that you never could overcome them, and that you are bound to be a wretched failure,—you must right about face and change the mental model of yourself. Constantly picture to yourself the larger, grander man or woman that you want to be. Remember that the model of yourself which you constantly carry before you determines what you are to make out of yourself.

Asserting your ideal self is really asserting God. When you are asserting your power to rise, you are actually asserting the divinity within each one of us. There is within us all a perfect pattern that only awaits to be

brought out and used. We intuitively know that there is some supreme power ever urging us on toward perfection. The injunction is, "Be ye perfect even as your Father in Heaven is perfect." If we are His offspring we must have inherited His perfection.

That is why we have such a feeling of self-condemnation when we botch our work; we were made for better things, made for perfection, and it is a perversion of our very natures, *a perversion of the ideal of ourselves* when we fail in our work. This is what pains us and makes us unhappy when we do wrong. We all like to hear that "Amen" which comes from God to us when we do right, when we obey the law of our being, when we are doing our best. But when there is discord and trouble inside us, we are spoiling our machine, misapplying it and squandering God's possibilities.

It is the divine model in us that is troubling us when we violate it by wrong-doing. This it is which makes us unhappy because we are not using the divine machine aright. We are perverting its use. We are not following the hand that beckons us on and up; we disregard

it, and, of course, we must feel mean and unhappy until we get right again.

How contemptible we feel when we do a mean thing, a dishonest or dishonorable thing! This is because we are misusing a machine which was intended for perfection, doing with it what it was never made to do—wrong; it was made to go right, to do right, to think right, to aspire, not to grovel.

How are you visualizing yourself, picturing yourself? As a weakling, a mediocre? Are you seeing a little seven-by-nine sort of a man? If you are visualizing a cheap success you will never measure beyond the limits of your opinion of yourself, as you picture yourself to be in possibility. If your pattern is dwarfed, of course you will be dwarfed; the model always follows the pattern.

Why do you so long to have your dreams come true? Because the dream man is your real self; that is the possible man you are capable of becoming; that is the reality of you. If you remain a dwarf, this man in you will haunt you, and will knock until you unlock the door and let him out of the great within of you.



The man you might have been, doesn't he haunt you? Wouldn't you like to get a good glimpse of him? What would you not give to be introduced to him, to see him face to face, to have a chance to study him; the man you might have been, the man you ought to be, the man God intended you to be, the man you expected intuitively that you could be!

The sculptor knows that the model which lives in his mind is going to appear in his statue. He knows also that if this is defective his statue is going to be defective too. That is why artists try to find as perfect models as possible, because they realize how easy it is to reproduce imperfections in the statue if the model is imperfect.

St. Paul had reference to the injunction, "Be ye perfect," when he said, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are true, whatsoever things are honest, think on these things." That is, contemplate them, hold them as models in the mind until they become idealized in the life. It is by holding the perfect ideal of ourselves that we measure up to higher standards. Low

ideals mean low execution, a low life, a low success.

It is the sort of picture that you carry around with you that determines the sort of man you will become. We climb on our visions, and deteriorate or improve according to their quality.

Be true to the hand that beckons you on. Someone says that no one ever reaches his highest possibilities who does not follow the star he never has seen and never will see. Although you cannot see the hand which beckons you on, your loyalty to it will fix your future. Do not try to stifle your aspiration; follow it, follow your ideal, be true to it. Follow the longings of your heart, the yearnings of your soul, for they are backed by the ability to realize them. These aspirations are divine. Follow them; nurse your visions.

If you want to awake in His likeness, think on the things He is like, on purity and holiness. The only way to make yourself pure is to think yourself into purity, to think pure, clean thoughts.

Every time you think of yourself, don't

image the sinning, blundering, weak, inefficient, defective man who has always made mistakes, who is always humiliating you and never doing what he promises. Think of the man God intended you to be, the man you long to be, the man you may be and ought to be, God's perfect, divine ideal. Hold the image of perfection, picture yourself as without blemish, think of your real self as God intended you to be, and you will then lift your life to a higher plane.

So long as your consciousness is saturated with that little, small, picayune, defective, deficient, inferior creature; so long as your mind is saturated with your own inferiority, you can never bring superiority out of your life. If you always think of yourself as common and ordinary you will never bring the extraordinary out of yourself. Your thought is your model; your conviction is your ideal, which the life processes are building into your life, into your very nature.

Never allow any thought of inferiority regarding yourself to remain an instant in your mind. You are a superior being or else you are not a child of the Infinite One, the Perfect

One; you are not the child of Perfection if you haven't partaken of omnipotence. If you are not wise, you are not the offspring of Omniscience, of All-Wisdom. There is everything in knowing your origin, and in constantly affirming it in your life.

Never lose sight of that bigger fellow in you which something tells you is there. Do everything in your power to arouse him. It is the ideal man you are seeking. The imperfect one you have already brought out should not interest you so much as the possible man, the man you are capable of becoming. He is the man you want to work for and get out of his hiding-place; the man who has been locked in the great within of you by your narrow, limited conception of him.

You have had a bad model in the past, that is, you have been working from the model of that little man you have pictured yourself as being, the man who has been getting your living in a very unsatisfactory way; the little fellow who has broken all the promises of your youth; the little fellow who has never gotten you anywhere and perhaps just barely made a living for you or kept you plodding along in

mediocrity. Now you want to reach and unlock the door to the larger man. He has been waiting down the years to help you and is still waiting, and he might as well help you now as at any other time.

If you are determined to realize this larger man, you will find that reassuring heart-to-heart talks with yourself just before you retire, and even after you retire, will help you wonderfully. Mentally affirm your sovereignty over the things that have heretofore lowered your ideal of yourself; picture yourself as the man you long to be and doing the things you long to achieve. Hold the picture of the reality of yourself, the truth of your being, as divine, immortal, and try to feel your real vital connection with the great Source of your supply; try to feel the pulsation of power, the thrill of energy from the great creative pulse of the universe; feel your oneness with the One, and your sovereignty over the things that worry and harass the weak man adrift, alone, in turbid waters.

Oh, if the man in the clutches of fear, poverty, and failure, the man who is worried and discouraged and distressed, could see spread

out before him the vision of his possible self, his possible achievements; never again would he be satisfied with a little, mean, unworthy success, a mediocre career!

If you really believe that you are the offspring of divinity, there must be a divine ideal in you, and you must have inherited the Creator's power and wisdom. Cling to your inheritance! Never allow yourself to think of yourself as defective, or deficient in any way, or as a weakling. Think of yourself as Napoleon did of himself, as a man of destiny. This belief had a wonderful effect upon his life. He never could have crossed the Alps, never could have endured the horrible experiences he did during the Russian winter, never could have conquered a large part of Europe, had he not believed that he was a man of destiny and that all things were possible to him.

You must picture yourself as a master, not a pigmy, for it is the picture you hold of yourself, your estimate of yourself, how you think of yourself, the way you look upon your acts, which will determine your life, your condition. The only way to become a master is to believe yourself capable of being one.

You must improve your model before you can improve the man. As the sculptor sees the statue in the rough block of uncut marble, so you must see the giant in yourself before you can call him out.

A superb character can only come from holding a superb ideal of oneself and living up to it; there is no chance about it, no luck. Character is the result of an inevitable law, just as the answer to a mathematical problem is the result of obeying the law in working it. Show me your ideal of yourself, what you think of yourself, what you believe you are going to do, and I will show you your future.

Don't let anyone dwarf your ideal of yourself, by telling you that you can't do this or you can't do that, that you can't finance yourself or that you have no business ability. Hold the efficiency model in your mind and live up to it. Hold the manly model if you want to be manly; the womanly model, if you want to be womanly; the health model, if you want to be well. It is all scientific, just keeping in mind the thing you want to bring about in your life, your person, your character.

Each day comes to you fresh, untouched,

like a piece of pure Parian marble, unstained, uncut, unspoiled, and you can carve out of it what you please, something beautiful or something ugly. The marble waits each morning for you. What will you do with it? There is something in the block of marble which will match your highest ideals. It is yours to make or to mar. You can make it reflect that smaller self, marred by the worries and anxieties and discords of which you are daily ashamed; or you can make it show forth that larger possible self, the superior being which the Creator intended you to be.



your meanness, your smallness, your shortcomings and your selfishness. These are all destructive; they cannot build anything into your life, and will only tear down and destroy that which is built.

I know people who retain so many unpleasant, discouraging, unfortunate memories, whose minds are so saturated with negatives, with things that pain and distress and humiliate, that they have little peace or pleasure.

Why let that sin, that disgrace, that mistake, haunt you any longer? Hasn't it taken enough out of you already? Hasn't it deepened your wrinkles enough; stooped your shoulders enough? Hasn't it taken the laugh out of you, the joy out of your life, the elasticity out of your step? Hasn't it made you sad, whitened or thinned your hair; made you serious and prematurely old? Why let it take any more out of you? Why let it go on

deeper and deeper into your consciousness. Wipe it out forever and forget it.

If you have made a botch of your life thus far, you certainly need every bit of physical and mental force you can generate to help you redeem the past. You can't afford to waste the rest of your days worrying over what you can't help. Don't let these enemies torture you any longer. If they have robbed you of years of your life already isn't it time to bury them, to get them out of your life now?

Is there any possible advantage in regretting a thing that you can't help; in regretting mistakes, misfortunes, and blunders or a disgrace that has pained and humiliated you? Contemplating regrets can only harm us by leaving more things in our memory to regret, as the unhappiness which comes from regretting the unfortunate things of the past.

We all know how the reading of an old letter, which perhaps has been lost or hidden away for many years, will arouse bitter memories, will open up a wound which perhaps was nearly healed.

I know a lady in middle life who has treasured since her girlhood the letters of a

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Don't cling to that rubbish any more; don't visualize it and picture it, thus etching it

deeper and deeper into your consciousness. Wipe it out forever and forget it.

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I know a lady in middle life who has treasured since her girlhood the letters of a

former lover who not only proved unworthy of her but treated her cruelly and shamefully. These letters are tied up with a bit of ribbon and are kept among her precious treasures, and every little while she takes them out and reads them and weeps for hours.

This is a good illustration of the tremendous power of suggestion to make or to mar happiness and our careers.

Mementos which so many of us cherish, and which only serve to open healing wounds, *picture afresh to our minds scenes and experiences which we ought to forget, to put away, are bad for us.* Why should we want to tear open these wounds to pain us again?

How many girls treasure up for many years the love letters of men who have proved traitors and who have shamefully abandoned them. There is only one thing to do with things that pain us, with things that have made us suffer in the past, the mistakes that have mortified, humiliated us and perhaps disgraced us, and that is to bury them so deeply that they never will come to the surface again. Bury these old letters, destroy the mementos. Get them out of your home, out of your sight,

out of your reach. Never keep anything which will make you suffer afresh, which will open up old wounds.

There is a morbid desire in many people to live over again things which have pained them, humiliated them and made them suffer. They cannot bear to destroy these things.

Many people do not know how to get rid of the ghosts of dead things which have long since become useless and a menace, and they drag them along wearily through the years, impeding their progress, killing their happiness.

To know how to get rid of the things which we have outgrown, things which have become useless, which no longer feed us, is a great problem. Many things come into our lives for a lesson which we may not be able to see at the time, but when they have served their lesson, when we have absorbed from them everything they have for us, we should get rid of them, cut them off, blot them out of our lives forever.

Many men form the habit of nagging themselves, of constantly castigating themselves, blaming themselves, even when they are not

at fault. They get greedy for more, more, more accomplishment, and they take this greed out on themselves. This is very bad business. If you have done your best, you can't afford to be miserable because you haven't done more.

Going through life conscious of what you have missed, of what you have lacked, and forever talking about and regretting it, will take a lot out of you and do you no good whatever.

I often get letters from people who go over their past lives, and tell me what terrible struggles they have had, of their trials and tribulations, losses and failures, and how they regret that they can't go back and make a fresh start. They do not realize that if they were to go back they would make the same mistakes again.

Barrie in his play, "Dear Brutus," gives us a whimsical view of a group of persons who really were given the chance to live their lives over. And they found other problems and pitfalls waiting them.

The best thing to do with your past, so far as your mistakes are concerned, is to forget it, to start anew each day with a clean slate

and a resolution to profit by the past. At any rate, it has given you something which you didn't have before, and that is *experience*.

If a man is going to make the most of his life, he should cut out everything which upsets his mind, which makes him worry, which makes him anxious, and everything which causes fear.

There are a lot of things which are disagreeable in themselves but which, if we just tackle the tough problems immediately and get them out of the way, would not continue to pain us. Worrying over unpaid bills, taxes, and all such things, is like walking with a tack in your shoe until you get to your destination, instead of stopping and taking it out at once. Why allow these things to prick you and nag you, to torment you and pain you unnecessarily? You know that you must pay your bills, and the quicker they are paid, the quicker they are out of your sight, and, out of sight, out of mind.

If you could discount them by thinking about them and losing sleep over them, there might be some excuse for it; but you save nothing, and you lose an awful lot of vitality



and mental energy which might help you to pay these debts if worked up into things worth while. If you waste it in worry and anxiety and sleepless nights you are in a pretty bad fix.

Resolve at the very outset of your career that your life is more than money, that it is more than meat; that you can't afford to cut off a single day in your life by worry; and that you will not sacrifice your comfort, your peace of mind, more than can possibly be helped.

When you come right down to it, there is no need of anybody's worrying about anything. It does absolutely no good, but instead does infinite harm by destroying the energy, peace of mind, and mental harmony which are necessary to life's effectiveness, efficiency, and happiness. Anything that destroys your peace of mind is costly. Such a thing as material waste in your business operations you would regard as extremely unbusiness-like. You would say, "That is not business; such a waste as that is criminal." But mental waste is more criminal than material waste. The latter can be made up; but the mental powers suffer permanently.

On every hand we see regretters of the past, pulling along these skeletons, these grievances, and visualizing the things which they so sorely regret. The only thing to do with these things is to forget them, to bury them and not to allow them to come into your consciousness. Haven't they injured you enough and played havoc enough in your life already? If they have spoiled so much of your past, why allow them to spoil to-day, and not only to spoil the present, but to ruin your future? You need every bit of your time, every particle of energy you can muster, to make your future all the more successful, in order to make up for your failures and sins of the past.

It's not what you have lost but what you still have left; it's the residue that will tell the story. If your failure has brought you discouragement and despondency, and a feeling of utter helplessness, you are in a bad plight. But, on the other hand, if your failure has stung you to greater action, to a more determined endeavor; if you have felt a rebound in your fall which puts you back on your feet again with more determination than ever, your failure doesn't mean anything very serious.

In fact, it may be a blessing in disguise. Many a man has not realized the reserve power that was in him, until he has met and survived a crisis.

As Kipling says, "If you can watch the things you gave your life to, broken, and stoop and build them up," then there's something in you that failure cannot touch, something greater than your fall. You have opened up in the great within of you new resourcefulness and discovered a new and unused power, which comes to many only when their backs are against the wall; when they are driven to desperation and have done all they could do; and if they stand and wait with a grim determination never to give up, with a refusal to recognize defeat, then there is something left for which to be proud. Rather than be ashamed of the past they will be proud of the future, proud of the chance to begin again and to use all the wisdom of their past mistakes to help them to build a new future.

You cannot afford to allow the little naggings of life, the little vexations, the little pin-pricks, the little annoyances, the little perplexities which disturb little minds, to throw

you off your balance, to spoil your happiness and peace of mind.

I recently saw this motto hanging in a home, "It doesn't matter." Now, remember that and whatever happens, just let it happen. Why should we make such ado about things that we can't prevent and can't help? Why not receive the blows passively instead of being so wrought up and strained that we get the double damage, physically and mentally? No matter what happens, let it happen! It isn't of half as much importance as you probably think it is.

Why are you so chagrined and mortified when you think you haven't done yourself justice, perhaps, in a little speech you made when presiding at a meeting? Why make yourself miserable and allow yourself to get all wrought up over it? It doesn't matter. It won't last; nothing does.

Over an official's desk in a Boy Scout Headquarters is this motto: "That you got hurt doesn't matter—but, how did you take it?" That is a curt message, but wholesome. How do you take your blows? Do they make you stronger? Or do you shrink and whine,

and complain about them a long time afterwards?

If we would only learn to take our blows unflinchingly, with this motto ever in our mind, "It doesn't matter," how much better off and how much happier we would be.

## XX

### TAKING BUSINESS HOME WITH YOU

THE trouble with most of us Americans is that we work so strenuously during the day, and are so tensely wrought up that we cannot lay business aside at night. We push our desks home with us, so to speak, and continue to mull over our problems in the evening.

Instead of giving to our families the time that rightfully belongs to them, we go on mulling and toiling over things that should have been left at the office.

What folly for one to goad himself until his brain, from sheer weariness, refuses to work, until his jaded faculties rebel, and his judgment is so deteriorated and weakened that whatever he does lacks force, virility! How foolish to work when one's mental machinery is out of order—when, from friction in the bearings induced by fatigue, the fagged, jaded brain and worn-out nervous system can

produce nothing that does not bear the stamp of exhaustion!

It is fatal to all efficiency to keep the tired thoughts, the tired picture, in your mind after you quit work at night. Refresh your mind by changing your mental pictures as you do your physical clothes. Put on your best thoughts. When you reach home you need refreshment, renewal, rejuvenation. You want to fit yourself for the next day's work, to have a good time, to find enjoyment with your family. You cannot do this if you carry your office worries and cares home with you.

A widow recently told of the sordid life she had lived with her husband, who had seemed to have but one idea, which completely absorbed his whole life—that of money-making. He cared nothing for luxuries, not even for comforts, when they interfered with his working and planning for more. She said that their home was really not a home at all, and never had been; that the moment he arrived in the house he had to think and plan for more business, to work out more schemes for making money. Money-making became a mania with him. He would be so fatigued often

when he arrived home in the evening that he could scarcely hold his head up, and yet, instead of resting, he would go immediately to work thinking and planning for more business. Thus he kept himself in a state of continual exhaustion.

The business he should have left behind in his office was always with him. "Night after night," says his widow, "I remember him sitting up until long after midnight, poring over his books and thinking and planning. I heard his racking cough and often went downstairs and pleaded that he cease his labors and go to bed, to save his health, but he was obdurate.

"There were times when he bluntly informed me that my entreaties were of no avail, that he was one cent out of the way in his calculations, and couldn't give up until he found that one cent. Several times I dropped a penny on the floor and picked it up and handed it to him with the remark, 'There's the difference. I just picked it up from the floor, perhaps you dropped it.' But he was too keen and saw through my little ruse. He wouldn't cease until he had accounted for



that penny on his books, even if it kept him until breakfast time!"

Although this man had millions, he had no home life, no home happiness. His wife and children were really estranged from him. He never had leisure to enjoy himself as others did. He was always thinking and planning and grinding until death overtook him.

When you lock your factory or office door lock your business and all your troubles inside! Don't take them home. Don't take to your recreation, to your play, your anxious, worried thought, or you will get little or no benefit out of it. When you put the latchkey in the door of your home, just imagine that you see over the door this motto standing out in big letters: "*No business worries or anxieties, no business thinking or discussions allowed here.*"

What possible use is there in doing over and over again the day's work which is already done, in pondering over it, and regretting that we did this or that we did not do that, or in anticipating to-morrow's work? When you get through with the day's work drop it. Yesterday closed last night!

Be sure that you do your best as you go along. Put your "O. K." on your day's work; then you will have nothing to worry about, nothing to regret at night. Your day's work is done, it has gone into the past, and there is no possible way for your recalling it; all your worry and anxiety will never be able to get back even a fraction of it, for it is gone forever.—*The mill cannot grind with the water that has passed.*

How many business men waste their energies in worrying, fretting, and stewing over the past, over their mistakes and blunders which often unfits them all the more to do good work!

The habit of forever looking backward is fatal to efficiency just as is the habit of looking forward too much. To-day is the day. Live the day and have done with it. Fling your best into it, then you have nothing to regret, and there is no need of anticipating to-morrow.

Go home and enjoy yourself to-night. Don't waste your precious energies, don't wear yourself out, rehearsing the day's work, or mourning over the past, wondering whether

you couldn't have done this better or that better. When you do this you are only wasting more precious energy, more precious time, and what is the use? If you have already botched your work, why waste more time, more precious energy over it? Do the right thing at hand, redeem the past by doing better in the present, fling your energy into that!

Every night I see men going home from work with anxious, care-worn faces, men who are evidently thinking and worrying over things which they can no longer remedy or change; things which, perhaps, have mortified or humiliated them, and the memory of which they are clinging to. This is a very foolish thing for any one to do, my friend! There is no use in recalling the mistakes or blunders or disappointments of the day's work. No matter if you haven't been able to do half that you set out to do, save your energy to-night for to-morrow, don't expend it in useless worry or regret.

When you reach your home, physically and mentally worn, say to yourself, "Here is my power house; here is where I get my force, *my strength, my energy, my replenishment*

for to-morrow's run of my human machine. Here is where I get new life, new courage; here is where I am made a new creature. I can't afford to have my energy depleted and devitalized at my refreshment station. Here is where my ideals are polished anew, where my ambitions are rectified; here is where I renew my confidence in myself and gain my self-assurance for the next day's work."

A short-sighted policy, this, dragging your business matters into your personal recuperating station, into the very place where you should make yourself fit for another day! Worrying and fretting is a wicked waste of precious energy which you will want very much to-morrow in your day's work. No one can use stale brains without getting stale results.

Did you ever realize that when you drag your business home with you it is a confession that you are not big enough to do your work during business hours?

I know a man who, wherever he goes, takes his secretary with him—on trains and elsewhere in public, and is always dictating letters and memoranda. He keeps up an appear-

ance of doing a tremendous business; but everybody who is acquainted with him and his methods knows he is only a small-caliber, inefficient man, not big enough to do his work during business hours.

When you push your desk home at night it means that you are taking out of yourself a tremendous amount of precious energy which you might work up into something worth while, and that you will have just that much less for the morrow. If you exhaust yourself when you should be resting or recreating, when you should be relaxing with your family and friends, and if you even take your work to bed with you, as so many men do, to harass and worry you when you should be sleeping, then, instead of waking up in the morning a one-hundred-per-cent efficient, vigorous, robust man, eager for the day's work, you will be worn out, jaded, and not more than fifty-per-cent efficient.

Don't take home at night your anxious, worried thought. Don't take home a serious face, a discouraged expression, to dampen the joys and enthusiasm of your home. If you don't throw off your business troubles before

you reach your home, you can't rest, and if you can't rest, you won't be fit for the next day's run. This is the condition that puts thousands of men into the mad house yearly!

A man ought to be able to dissociate himself from his business because it injures the mind seriously to dwell upon the same thing for too many hours. The mind loses its freshness, its vigor, its gripping, biting power; it loses its "pep," and balance. The mind that is like a bow that is always bent loses its resilience after a while. The Indians always unstrung their bows the moment the arrow left them, not even keeping them strung up until they sighted game, because they knew that a bow would soon lose its sending power, its force, if kept strung up very long at a time.

But multitudes of business men seem to think that the delicate brain can be strung up and kept taut upon one subject—business, business, business!—not only during office hours, but out of them—during the hours spent at home, on vacations, on trains, everywhere!—And they wonder why they break down; why they are old men at forty. But their physician does not wonder.

## XXI

### ENEMIES OF REFRESHING SLEEP

PERHAPS there is no one malady for which so many foolish remedies have been recommended as insomnia. Some of these remedies would make good prescriptions for *producing* sleeplessness, instead of curing it, because they require brain strain, and that means keeping the blood in the brain instead of letting it out.

The only two effective ways of curing sleeplessness is, first, to prevent the cause, and, second, to stop trying to go to sleep if you are wakeful. The more you try to go to sleep, the more mental effort you make to produce the sleep, the more blood you will retain in your brain, instead of releasing it, which is absolutely necessary. You cannot sleep while the brain is gorged with blood; and mental effort, mental activity keeps it there. The brain when asleep is comparatively bloodless. This is

why we feel drowsy after eating a hearty meal. The blood is drawn from the brain to the *digestive organs*.

The least mental effort means a corresponding amount of congestion of extra blood in the brain, hence the quickest way to get to sleep for one who has insomnia is to stop worrying or fretting, because this is mental effort and prevents the very thing he is trying to accomplish.

Some persons induce sleep by reading until they fall to sleep, or eating a sandwich or drinking a glass of hot milk just before they retire; but, personally, I do not believe in depending upon any unnatural, artificial practices for inducing sleep. It is *fearing the results of insomnia* that causes it.

One of the greatest dangers for a person suffering from chronic insomnia is of forming the conviction that he is not going to sleep. After failing in repeated efforts, many insomnia patients get panicky. They feel sure beforehand that they are going to have a bad night, and the more they try to get to sleep, the wider awake they are; because anxiety or fear keeps extra blood in the brain. Now,



fear causes brain tension, brain strain, and prevents draining of the surplus blood from the brain, and thus produces sleeplessness. If you have difficulty in getting to sleep, discharge every bit of fear and anxiety from your thoughts; don't get panicky, but simply say to yourself: "What difference does it make? I shall lie here and rest until I am sleepy." Before you know it you will be asleep. Many people are relieved of sleeplessness by getting up and taking a cold bath and exercising, bringing the blood to the surface, to the muscles, thus drawing it away from the brain. This is much better than trying to force oneself asleep by mental effort.

Most insomnia victims very greatly exaggerate the harm done by wakefulness, because they feel used up the next day. This inertia comes from an accumulation of poisons in the blood and from other secretions, due to the lack of elimination from refreshing sleep.

If you retire with the conviction that you are not going to sleep simply because your usual conditions have been altered, because you have drunk coffee or eaten something

which you feel sure is going to disagree with you, or for any other reason, you are likely to have trouble from the thing you fear.

The *positive* mental attitude, on the contrary, will induce sleep, and discourage any ill effects from food or drink. Be superior to any conditions or any environment. I know a man who drinks coffee whenever he feels like it—even at *midnight*—and sleeps like a top.

When you retire, just take it for granted that you are going to sleep right away and that you will have a good night's rest and will awake refreshed and renewed. Convince your subconscious self that it is the right thing for you to sleep; that it is the natural thing; and anything else is unnatural. Waking up many times a night is largely a result of a habit. After we repeat an act a few times it tends to become automatic. There is everything in trusting your sleeping ability. Don't distrust it. Your conviction that you are going to sleep is the great thing to cultivate.

The bedroom is a place for sleeping, not for thinking, nor for worrying. It is no place for anxiety or fear, no place for jealousy or envy,

or anything that can offend, or that is disagreeable or offensive. It is a place for abandonment of all the day's activities. It is a place for getting rid of all of the wear and tear of the day's work, and its activities.

Here is where we get physical, mental, and spiritual refreshment. It is a place for our reinvigoration. You cannot afford to spend the night between thinking and sleeping. You retire for sleep, and it will make a tremendous difference in the morning whether you have erased everything from your mind's slate which has vexed, fretted, irritated, and annoyed you during the day, all of your troubles, your unkind feelings.

If you drop to sleep with a vivid, strong picture of what you are trying to accomplish; in other words, if you have a little talk with yourself along the line of your ambition, your aspiration, what you are determined to do in life, if you reaffirm your vow to do your best to achieve your ambition, if you register it with vigor, you will find that your subconscious mind will incorporate this picture into your very being while you are unconscious and you will have more courage and more con-

fidence the next day, a little more determination to win out. You will have fewer doubts and fears regarding your future.

Under no circumstances allow yourself to drop to sleep with a worried, anxious, or discouraged mind, because whatever is in your consciousness when you drop to sleep will remain there during the night and will keep working, and what you fear will tend to be realized in your life. Your doubts and fears will be magnified when you awake if you fall to sleep discouraged or despondent. Your imagination is very active in the stillness of the night and will greatly magnify your difficulties. Misfortunes will loom up like mountains then. The imagination seems to love to dwell at night upon our troubles and trials. These seem much greater then, because other things which attract our attention during the day are withdrawn, and our troubles have the field.

You are having a seed sowing during the night; your ambitions, your desires, your fears and worries will continue their activities during your sleep, as well as during your waking hours, which is worse. Oh, what a pain-

ful harvest we reap during the long hours of insomnia! We cannot erase the terrible marks of these lost hours of sleep, we cannot hide them. They deepen our wrinkles, devitalize us, age us prematurely.

Now, it is a great thing to form the habit of just the reverse of this, of taking a mental bath of encouragement and uplift before going to sleep, erasing from the mind everything that has been painful, disagreeable, that has made us unhappy, everything which has humiliated us. We should get everything out of our minds which has caused us the slightest discord or discomfort, so that when we fall to sleep our minds will be sweet, calm, poised, relaxed, joyous, happy and contented. We owe this much to our efficiency, our success. We owe it to our health, because these things very seriously mar our health.

It has been truly said that "Worry is worse than work to wear us out." When we are worried, discouraged, discordant, or troubled before going to sleep we wake in the morning fagged, used up, and if we look in the mirror we shall find that we look haggard and worn; that we seriously lack

virility and physical strength, that robustness of mind and body which make us creative, productive.

We cannot be masterful when we awake in the morning used up, tired out, played out. It will take us half the day or more to get up steam and this is fatal to efficiency and success.

The man who habitually loses sleep through worry, or because his brain is over-active, goes to his work in the morning with a weary, jaded brain, instead of a clear, vigorous brain capable of powerfully focusing the mind. He approaches his work with all his mental standards down, and with about as much chance of winning as would a race horse which had been driven all night before the supreme contest. Not even a man with the indomitable will of a Napoleon could win out under such conditions.

It is of the utmost importance to stop the grinding, rasping processes in the brain at night and to keep from wearing life away and wasting one's precious vitality.

Don't become a slave to night worry. The chronic habit of thinking after you retire—

especially of contemplating your troubles and trials—is fatal to health, efficiency, and happiness.

Many people age more at night than during the daytime. When hard at work during the day they do not have much time to think of their ailments, their business troubles, their misfortunes. But when they retire, the whole brood of troubling thoughts and worry ghosts fill the mind with horrors.

All unpleasant, disagreeable, painful things seem a great deal worse in the night than in the daytime, because the imagination magnifies everything in the silence and darkness.

I know people who have a perfect dread of retiring at night, because they go through so much mental suffering during the torturing wakeful hours before they fall asleep.

Night worry is much worse than day worry because it is so graphic, so vivid, so exaggerated.

The pulse, while we are worrying in the night, fluctuates tremendously and is very irregular; its beats are often intermittent and the force is often very greatly depleted or the blood pressure is greatly increased through

certain kinds of fear and worry. The circulation is very seriously affected, heart pulsations are very irregular, and are often greatly weakened and very spasmodic. The face may be blanched or suffused with blood. Chronic trouble is sometimes developed by chronic worry; the digestive functions are always impaired.

In cases of anxiety experiments show very great irregularity in all of the different functions of the body; the secretions are greatly disturbed. Cases of chronic dyspeptic troubles are nearly always developed by worry. The nerves are greatly affected. The secretions of all the glands are also impaired.

The development of goitre is often encouraged by night worry in insomnia patients. Physicians tell us that diabetes is often the result of chronic worry.

The art of letting go at night, of relaxing every muscle with perfect relaxation; perfect forgetfulness so far as any mental effort is concerned before you fall to sleep, should be rigidly cultivated. If you think at all, just think of the good things, the lovely things. Picture your hopes, your ambitions,



your aims; have nothing to do with your regrets, your painful experiences. Don't take them to bed with you; they are your deadly enemies.

At night even trifling annoyances often become desperate situations. These things are magnified to adults just as many objects in the dark are magnified to the child. The child's imagination pictures all sorts of terrible creatures in the darkness, and we are but older children in this respect:

When we put out the light at night and try to go to sleep, or when we waken in the night, these horrible visions go trooping past, enormously exaggerated. We have all suffered more or less from these horrible nightmares. Notwithstanding our reason and experience tell us that these things are no greater and the situation is no worse than it was in the daytime, still they seem to be enormously exaggerated. Things which only troubled us a little and gave us but little anxiety in the daytime often cause serious worry in the night, and this is especially true if we suffer from insomnia.

How our liabilities do loom up in the night and rob us of sleep and terrify us! How much bigger our expenses look to us in the night than they do in the daytime! How that mortgage does mock and terrify us! How we picture the auction scene with the red flag hanging on the home and the factory or the office, and everything being sold; our home gone and possibly our family coming to want! How that note at the bank looms up during our sleepless nights!

How many people have been terrified in the night and haunted for years by the poorhouse vision! Somehow we only see the debit side of life's ledger in the night. The assets, the resources, do not seem to make much impression upon us in the darkness. The horrible debts, how are we going to pay the rent and the interest on the mortgage, the taxes, insurance; where are the clothes and schooling expenses coming from? These pictures chase one another through the night in our worried minds.

Much of this worry comes from a race belief. We were born and bred in this worry

atmosphere, this debt and expense atmosphere. From infancy our lives have been saturated with this finance-worry habit.

The imagination which is such a wonderful help and friend when rightly used in the daytime often becomes a torturing enemy at night; it can be such a horrible exaggerator of our troubles and afflictions that we cannot afford to indulge it at night by allowing ourselves to think of the things that have perplexed us during the day. The imagination is a sort of telescope through which we magnify our troubles and trials and all the bugaboos of life.

In the daytime we look through the big end of this telescope and throw all of these enemies of our peace, happiness and efficiency far away. But at night we look through the small end of the telescope and exaggerate and magnify a thousand times all our troubles, trials, afflictions, worries and anxieties.

Now, this telescope will automatically turn with our thoughts, with the things that wander into our minds. If we are worried over business troubles or domestic tragedies, whatever troubles us, especially at night, the

small end of the telescope comes to our eye and we see things enormously magnified, startlingly exaggerated, so that we cannot sleep. But a new day brings a change again.

How these nightmares shrivel and vanish into space in the morning! Many of the things which troubled us in the silence of the night we do not even recognize in the morning; they are too small, too insignificant.

The great angry wolf which showed its teeth and its claws so frighteningly in the night, and which seemed close to our door, has sped away in the morning; it has retreated so far that we can scarcely see it, or is transformed by daylight into a harmless animal. In the night it seemed that this horrible wolf would very soon get inside the door. But the telescope turned its big end to us in the morning and the wolf which so terrified us in the night has vanished so far that we scarcely give it a thought. In fact, it doesn't look like a wolf at all. It is no bigger than a pet dog.

During the day when our minds are active, filled with the busy events of the hour, and our attention is absorbed with the busy routine, many of our troubles, trials and vexations get

out of our vision. We can bear them in the daytime. But the awful nights, when they come back!

I know men who tell me that they have a perfect horror of night-time, because they suffer the tortures of their imagination.

Practically all worriers sleep too little. Many of them do not know it because they have formed the habit of not sleeping. A worried mind cannot get sufficient refreshing sleep.

It is possible to make your brain help you wonderfully during sleep. But on the other hand, if instead of the habit of expecting the best, of picturing the highest and the noblest before you fall to sleep, you form the habit of worrying, of carrying all your troubles to bed with you, it is the most short-sighted policy in the world because you are cutting down your efficiency for the next day twenty-five or perhaps fifty per cent. You can't do good work in the daytime when you worry nights. You should clear the mind of all rubbish, of all unpleasant, disagreeable, and painful experiences, of all your troubles and trials, before you drop to sleep.

The great creative Presence puts you under the delicious anesthetic of sleep, overhauls, repairs, renews, re-creates you and gives you back to yourself fresh every morning. At this very time when the great creative Intelligence is overhauling you, when the great cosmic Mind is re-creating you, you are opposing the divine creative plan by not giving yourself up to sleep, by not relaxing, by not giving the creative processes in you a chance to make you over.

People do not seem to realize that the very reason why they go every night to bed, and spend there a third part of their lifetime, is really in order to be healed of their hurts, the wear and tear, the injuries to the human machine from the day's run. We go to bed because we are played out, used up, depleted, exhausted, and we have run our human machine into the great creative sleep garage to be overhauled, repaired, renewed, to be put in order for the next day's run.

Now, what performs this marvelous miracle upon our bodies, minds, every night of our lives? It is done by the great cosmic Intelligence. Our subconscious mind taps this great

## XXII

### MAKING HASTE SLOWLY

*"Do not hurry, we have no time to lose,"* said a great surgeon to his assistant as he was about to perform a serious operation to save a woman's life. The surgeon knew that a cool head and steady nerves were imperative at such a crisis. The hurried mind is a confused mind. The man who is confused fumbles, blunders, and wastes effort.

Did you ever notice how, when you find you are late and are dressing hurriedly, your fingers seem all thumbs? You fumble at buttons, you drop things, you tie your scarf badly, and you actually take much more time than if you had gone about it quietly and calmly.

And meanwhile, what is going on inside of you? The little devils of worry seize their chance and begin to hammer away. "Hurry, hurry, hurry!" they say excitedly. "It would

never do to miss that train or appointment!"

Hurry is a habit of the whole American people—and a very bad habit. They bolt their breakfasts; they rush madly for trains; they rush through their morning's mail and hurry everybody about them; they gulp down their lunches, and thus, throughout the day, they tear from one thing to another, rushing madly clear up to their graves!

Not long ago I was talking to a man about this hurrying and driving business and he said, "My friend, do you know I have kept up such a tremendous pace for so many years that I can't slow down even when at home? After dinner, if I am not going out, I walk the floor, just pace up and down. I can't sit down and rest; somehow I can't seem to relax, to let go, I am so tense. If I go away for a week-end rest or a longer vacation it is just the same. I've so acquired the hurry-up, intense habit that it has become a part of me."

This man holds himself so tense that he is often seen clenching his fists unconsciously, holding tightly to the arms of a chair. When riding in an automobile he grips the side of the car as though he were trying to lift him-



self off the seat. He is never relaxed. And it is because he always tries to do things in a frightful hurry.

Many people troubled with "nerves" have this habit of holding their nerves and muscles taut, and they cannot seem to overcome it. Often they are high-strung people, who are sensitive and impatient; people who never want to take enough time to do things properly.

When your muscles are all drawn up this indicates a corresponding condition of the mind, for the muscles obey the thought. Extreme tenseness often precedes a nervous breakdown. People who hold themselves so tense are inviting all sorts of troubles.

There are certain business men in New York who give one the impression that they are being driven by an insatiable, over-leaping ambition, a will-o'-the-wisp which is ever prodding them, spurring them on over bogs and over morasses, never letting them rest. This over-vaulting ambition drives men even when they are jaded, tired, and worn, to do more than they should.

Now, this ambition becomes a disease with

multitudes of men, and they are not aware of it. They do not realize what is forever pushing them on. If you meet them on the street they can't stop to pass the time of day. If you greet them, they will take out their watch and tell you they must hurry to keep an appointment, that they are late already. They are always in a hurry, and impress you as being driven by an invisible force. They are really slaves to this killing American pace. Ever urged on, whipped on, no matter how tired or how stale their brains, they feel they must be up and doing or they will not achieve the thing that lies nearest their heart.

Men who are hounded or ever spurred on by a vaulting ambition are a pitiful sight. They remind you of a jaded, tired deer which has eluded the hunter on his trail, and is running through the deep snow, never daring to stop, and always fearing the dogs, listening for them, while seeking a security never realized. This is the impression which I get from multitudes of business men.

Hurry and worry are the characteristics of our national life. They are the great foes of

health and of happiness. The intensity of modern life, the American pace, has actually changed the type of many fatal diseases. It is comparatively rare now for a man to die of old age or a lingering sickness. Heart trouble and apoplexy have usurped the place of wasting complaints, and people drop without a minute's warning, or are found dead in their beds.

There used to be a current jest concerning the man who "ate his breakfast over night to save time in the morning." Many people are just as foolish. They hurry through their breakfast and rush for the train with the last mouthful of food still unmasticated. They risk life or limb jumping on to a moving car, to save a few minutes' wait. In fact, their whole lives are spent in feverish hurry and drive. And for what? All this hurry in reality economizes no time. The old saying "The more haste the less speed" is proven true every day in the lives of those whose whole career is set to the time of "Hurry up there" and "Step lively." The hurry-up people become nervous, irritable, and angry, on small

provocation. Their efforts are not nearly as effective or as efficient as the work of the poised, balanced souls.

Many Americans deprecate the "slow" English way of doing business, the long lunch hours, and the afternoon halt for a cup of tea, etc. Yet this leisurely method tends to health, success, and longevity. You rarely find an Englishman in a hurry, and it is usually impossible to hurry him. But he gets through with as large an amount of business in a day as the hurrying American, and does it with less energy waste, and less friction. A good motto for every man to hang up in his office is *Festina lente*—"Make haste slowly."

Hasty eating is a curse of our American life. In our large cities men and women rush to lunch and grudge the ten or fifteen minutes they spend at their meals. Many business men take their lunch where they can watch the "ticker."

I know men who seem to think that they are not accomplishing anything, if they are not always wrought up, with their minds taut, their whole mentality on tension. They seem

to think that straining and hurrying and driving and pushing are doing business, but it is often just the reverse. We cannot create when the mind is out of harmony, when there is confusion, unnatural straining, mental stress. It is the persistent concentration of a mind that is poised, that is balanced, that takes its time, which creates.

Multitudes of men ignorant of this fact are always seeking stimulants, trying in all sorts of ways, with cigarettes, cigars, coffee, cocktails, and drugs, to keep themselves keyed up to this frightful tension. Working thus, they imagine they are doing business, when, as a matter of fact, they are only burning themselves out.

I know one business man who, in starting his day's work, fiercely and hurriedly attacks the little, non-essential things. He says these worry him and he wants to get them out of the way. As a result, the trifles, the small details, which any minor employee could have taken care of, not only occupy the best part of his morning hours but they exhaust the best part of his brain force, so that when he later on reaches the big things he is in no

condition to handle them with forcefulness or power.

It is a strange fact that the majority of people who are ambitious to get on and who are anxious to utilize to the best advantage every bit of their ability, to coin all of their energy into effectiveness, are constantly doing the very things that dissipate that energy, and that destroy its effectiveness. For example, a man will go to his office in the morning in prime condition to do a superb day's work, but will allow himself to be constantly worried and annoyed by the little things that go wrong. The mistakes of careless, blundering employees cause him such distress that instead of being able to create business, and to make an effective day's program, the creative power of his mind is destroyed or weakened, and he does things hurriedly and poorly, and with a stale brain, which he could have done with great mental force if his energy had not been dissipated.

No one can do effective work without mental harmony, and there is nothing the average employer prizes more in employees than their doing their work in such a way that it will

keep him in harmony. The one who stands next to an executive can do much to protect his creative faculties by preventing things from happening which will tend to worry and upset him and kill his effectiveness.

One of the most annoying results of constant fuming and fretting and hurrying is that the victim gets up such a head of steam that he finds it difficult to shut it off.

What a lot of precious power many business men could save for better things if they could only learn to shut off the mental steam when they quit work!

It is not an impossible thing to do, my friend. When you close your office and lock the door, say to yourself, "Well, I'm through. No more business to-day. Now I shall relax and rest."

If you form the habit of quieting down, of slowing down, at the end of your day's work, and relaxing mentally and physically, you will be amazed to see how much vitality and mental energy and creative force you can save, how much power you will accumulate which now goes to waste.

## XXIII

### STUNTED LIVES

A MIND filled with destructive, weak and foolish thoughts is like a garden overrun with weeds. They choke the growth of the flowers and fruits. If your mind is saturated with fear, worry, discouragement, hatred, envy, jealousy, it has no room for the nobler emotions. Weeds and flowers cannot flourish together.

Weeds quickly take root in any soil, and if allowed to remain choke out everything of value. Consider that most common weed of all, Worry; what countless lives it has stunted and crushed!

The very origin of the old-fashioned word, "Worry," is really an imitation of the sound of the choking or strangling of an animal by another animal. The word originated in the worrying of sheep by dogs, in the tearing of small animals by larger ones. Hence, this



word is very significant when we consider its origin.

George Wharton James says: "Worry takes our manhood, womanhood, our high ambitions, our lawful endeavors, our daily lives; it strangles, chokes, bites, scares, hanging on like a wolf; sucking out our life blood, draining our energies, our hopes, our aims, our noble desires; leaving us torn, empty, stricken, hopeless, despairing. It is the nightmare of life, that which takes the good out of us, that takes from us all the nutritious juices of our body."

That is a good description of worry.

Who can ever estimate what worry has done to the home, how it has killed the very soul of the home, its joy and harmony, and the peaceful spirit which should pervade it. Nothing else has such a strangling, blighting effect upon the home life.

Nothing will stunt one's growth, and starve and strangle his vitality, like living in the constant atmosphere of worry.

Many people live so perpetually under the dominion of this demon, that they never develop normally. As children, their lives

were starved and stunted; they were inoculated with the germ of fear way back in childhood when the mother was constantly reminding the little ones of terrible results which would follow if they did this or did not do that. Fear shadows were constantly projected into their susceptible little minds, until the demon became so thoroughly entrenched in their lives that it follows them through the years like a hideous ghost, hovering round to destroy their peace of mind and happiness.

A worrying mind, an anxious mind, a mind filled with fear, will very seriously spoil the finest natural personality. It is the lowest type of fear, which kills self-expression. People who suffer from chronic fear never express themselves fully, freely; they are always afraid; they are the victims of their moods. There is always something in the foreground which they fear.

I know a mother who says that she does not feel quite loyal to her family if she is not anxious about something. It seems to her that she is getting indifferent, callous, hard-hearted, not to be worrying or anxious about her children, not to be fearful lest something happen

to them. If in town, she thinks that they are going to be run over by an automobile, or killed in an elevator. When they are in the country, she is sure they are going to fall out of a tree, get drowned or poisoned.

I know another dear old lady, who is an earnest Christian and who says she trusts in God, yet her whole life has been tintured and overcast with fear and worry, first for her children, then for her grandchildren. If she lives long enough, she will add her great-grandchildren to the list. She never sees any of the family starting off on an excursion or pleasure trip, without beginning to caution them. "I shall be uneasy about you until you get back!" she says. And she honestly thinks that these parting reminders and worries are marks of affection!

Now this dear soul, a sweet character, has so constantly harped upon imaginary ills, that a common expression of members of her family is, "Don't tell mother; she worries so."

The accumulation of worries, anxieties, and the expectancy of troubles ahead, the dread of sickness and disease, and the thousand and one other fears, have a tremendous cumulative

effect, especially upon the subconscious mind. They are hindering our better selves, even when we are not really conscious of them. Their roots are festering in our subconscious life and they affect our health, cut down our efficiency, our peace of mind and our poise; they affect our judgment and our level-headedness.

Now, the great thing is to uproot these imaginary troubles, the cumulative force of these evils, out of our minds. I know nothing outside of mental chemistry which will do this, and mental chemistry is a religious process, as scientific as the laws of mathematics.

Christ gave us the keynote when He enjoined us to love our enemies; to love those who persecute us and abuse us. Nothing more scientific was ever uttered than that loving our enemies will cure them. It is the only thing that will do so. Speaking kindly of those who insult us, abuse us, and say unkind things about us, is the only way to thwart them. Harmony is the only cure for discord, as light is for darkness, and truth for error.

Did you ever think of what a large percentage of human beings live in prison most of

their lives? And the saddest feature of it is that they are self-imprisoned, that they lock themselves in by their doubts, fears, worries, and anxieties.

Most of us are the victims of our prejudices, our fears and anxieties, of our worries and jealousies, of our hatreds, our envies, our selfishness. We must get rid of these and not allow them to be our jailers, and cut off our freedom, keep joy out of our lives.

I know a man whose whole life has been spoiled by a wrong step he took when a mere youth, and for which he spent several months in jail. He has never gotten over this experience. It has festered in his heart; he has carried it in his subconsciousness all his life and, in my opinion, it will send him to an early grave. He is a fine man, and has tried hard to make his life a success, but he can't get the nightmare of his past sin out of his mind; this horrible specter bobs up every time he tries to enjoy himself, robbing him of his peace of mind and his satisfaction in life. It always haunts him. He lives in the horror that it may come to the ears of his children and his beloved wife. He is always looking for head-

lines in the papers publishing his secret. He told me that he kept poison in his office and would take it if this thing ever came out in the press, as he expected sooner or later it would.

What a horrible life to live! No matter where this man goes, there is always a cloud over his head which casts its shadow in his path. He never can get away from it. It has haunted him for half a century and made him prematurely old.

If there were anything to be gained by all this torture, if it would wipe out the past or atone for it, it would be a very different thing. But it doesn't help him a particle; indeed, it hinders enormously his ability to atone in the future; it cuts down his efficiency tremendously, destroys his peace of mind and contentment, and seriously interferes with his business affairs.

You remember the story of Christian in "Pilgrim's Progress"—how he started out on his journey weighted down by a huge pack on his back. Now, too many of us stagger around under such burdens to-day. We carry on our backs a pack of cumulative miseries of all sorts and descriptions—fears, worries, anx-

ieties, doubts—so that we cannot stand up straight and walk erect. We are aged prematurely by carrying this terrible load. Not only that, but we are so loaded down with the past that we can't carry the burdens of to-day effectively, we can't perform the services of to-day with efficiency. We have too much on our backs. We start out every morning so loaded down with the past that the day's work is seriously impeded.

Most of us begin to carry our burdens in childhood, and all these years they have been steadily piling up, accumulating until they have nearly weighed us down to the earth. But what good has it all done to us? What have we gained by carrying these burdens? Nothing; instead we have lost vitality, and our ambitions have been discouraged, our prospects blighted, our ideals dimmed. This needless worry is the thing that is deepening and increasing our wrinkles and shortening our lives, stooping our shoulders, destroying our hopes and taking the edge off our ambition.

This huge pack of worry becomes larger and larger until it shuts out the very sun of life and leaves its victims hopeless and de-

spondent, so that they cannot create or produce anything worth while. Their whole life is strangled by it.

Harboring one little worry will open the door to other worries, and these will open to still greater ones until the whole mind is overwhelmed with the worry family; the fear fiend takes possession of your mentality and kills your efforts.

Many people have a horror of death, and lose so much vitality, so much energy dreading it and worrying about it, that they cut short their lives by years. When you know you can't change a thing by any possibility, why worry about it? It is much pleasanter to be cheerful in the present reality.

The next time you find yourself worrying or anxious about anything, the next time your mind is filled with fear, anxiety, hatred, jealousy, discouragement or the blues, remember that these are just so many leaks of power, and that your energy is running off through these wicked leaks; that you are losing precious life force which you could work up into things worth while.

There are plenty of people living to-day



who actually throw away or lose through such leaks more than fifty per cent of their precious life energies. As a result, instead of doing the big things which they might have done, they plod along in mediocrity. No one can afford such a fearful drain on precious energy capital.

There are plenty of employees to-day who are not getting one-quarter of the salaries which they are capable of earning, simply because their precious capital, their precious assets, are drained off through these many leaks of power.

Remember that every time you are a victim of discouragement or the blues, or despondency, you have left open the sluiceway to your inner powers. Stop the leaks through which your life forces are running to waste.

Neutralize fear, worry, anxiety, hatred, jealousy, envy, the blues, despondency, and all the enemies of your efficiency and happiness with their antidotes, their opposites. A very little knowledge of mental chemistry will help you to do this. Two opposite thoughts or emotions cannot exist in the mind at the same time. One will neutralize the other. 'Hate

cannot exist an instant in the presence of love; worry and fear vanish in the presence of courage and determination.

Guard against the things which starve and stunt the mind. A stunted mind means a stunted life.

## XXIV

### SELF-CONTROL AND MASTERSHIP

THE secret of self-mastery begins with the thought. What we habitually hold in the mind is gradually incorporated into our life. If we are master of our thought, if we can control the action of the mind, we can master all the conditions of life.

If we were to see a person mired in a swamp, desperately struggling to extricate himself, would we not run to his rescue without hesitation? We would certainly not add to his danger by pushing him in deeper. But somehow, when a person is angered, instead of trying to help him put out the fire of his passion by our own calmness, helping him to neutralize it, we only add fuel to the flames by flying into a passion ourselves. Yet people who have bad tempers are always grateful to those who will help them to do what they are not able to do for themselves, and prevent

them from saying and doing that which give them cause for later regret.

We all know how hard it is to control our feelings and our words at the moment when the blood flows hot through the frenzied brain, but we also know how dangerous, how fatal it is to allow ourselves to become slaves to temper. It is not only ruinous to the disposition and crippling to efficiency, but it is also deeply humiliating for a man to have to acknowledge that he is not his own master.

Says one writer: "If a man can think calmly and coolly about any precarious situation he may find himself in, he is very apt to get safely out of it. And the power to think calmly and coolly when under stress cannot be attained at that moment but by the persistent study of self, and the persistent practice of self-control, in all the small everyday moments of life. The nature of the small moments determines the quality of behavior in a crisis. Sometimes, too, in a crisis, the one who can control himself is called upon to control those who can't, because they have momentarily lost their power of determination through the paralysis of their mental functioning."

It is a pitiful sight to behold a man losing his power of self-control through fear, anger, or any other cause. The very fact that something unusual was being demanded of him should cause him to realize the necessity of being absolute master of himself.

Think of man, so evidently intended to be the lord and master of all the forces of the universe, giving way perhaps to the least of these forces! Think of his being willing to step down from the throne of his reason, admitting that for the time being he is not a real man, confessing his inability to control his acts, allowing himself to do mean and low things, to say cruel and unjust words, to throw the javelin of sarcasm into the brain of a perfectly innocent person! Think of that madness which sometimes makes a man strike down his best friend, or cut him to the quick with a cruel word!

A child learns by experience to avoid touching hot things that will burn him, or sharp things that will cut him; but many of us adults never learn to avoid the hot temper which sears, the sharp word which maims.

The man who cannot control himself is like

a mariner without a compass; he is at the mercy of every wind that blows. In a storm of passion, every wave of irresponsible thought buffets him hither and thither, drenches him out of his course and makes it well-nigh impossible for him ever to reach the goal of his desires.

Self-control is the very essence of character. To be able to look a man straight in the eye, calmly and deliberately, without the slightest ruffle of temper under even the most extreme exasperation, gives a sense of power which nothing else can give. To feel that you are *always*, not sometimes, master of yourself gives a dignity and strength to character, buttresses it, supports it on every side, as nothing else can do.

The masterful mind is always positive. The man who controls his mind only when he happens to feel like it, only when he is especially interested in a thing, can never accomplish very much. It is the person who has trained his mind to obey his will at all times, who is master of all his moods, the man who has formed the habit of intense, complete mental focusing and whose mind is at its best

It is when the strain is greatest, just as a thoroughbred is trained to do its utmost at the crucial moment on the race-track,—this is the man who creates, who produces, who is a leader among men.

He who cannot master himself, who is the victim of his emotions, whose mental attitude fluctuates regardless of his will power, is a weakling and will show himself to be so when the moment of the test comes to him.

One who is his own master, a person whose thought forces have been properly trained, will not have to struggle in vain to cast jealousy or envy out of his mind, to control his temper, or to lift himself out of depressing or despairing moods. It will be as easy for him to expel these enemies, to change his mood, as for a switchman to turn a switch and run a train on to another track.

"One of the practical advantages of poise, and its chief sanction," says Bliss Carman, "is the opportunity it affords for spiritual precedence." It is this "spiritual precedence" that lifts the self-controlled, poised man or woman above the unpoised soul who is at the mercy of every wind of passion, or caprice, as the moun-

tain top is lifted above a miasmatic swamp. Being at the mercy of one's disposition, a victim of one's moods, has led to some of the most frightful tragedies, and caused some of the most pitiable failures in life.

Everywhere people are constantly bemoaning their bad luck, complaining that they are never really happy or successful, while all the time they are poisoning themselves by *their worrisome habit*, their hasty temper, by their discontent, by their pessimism, their constant talking down instead of up, grumbling about the weather, the hard times, their lack of opportunity, their losses, misfortunes, illnesses, troubles of all kinds. They are always mal-practicing, "knocking" something or somebody, injuring others by their gossip, their criticisms, fault-finding, ill-natured remarks. They do not realize how they are injuring themselves; how they are lowering their physical as well as their mental standards. They do not understand that the discordant mind is a negative, non-productive mind. They do not realize that they are neutralizing their efficiency and making it impossible for them to be successful or happy. Their lack of poise,



their inharmony is driving away from them the very things which they are trying to attract.

It has been said that "loss of equipoise in any of the heavenly bodies would mean chaos to the entire universe." Loss of equipoise in a man or woman means destruction, chaos in the entire being.

A fit of anger, the sudden explosion of a hot temper, is the best illustration of this. A few minutes of uncontrolled anger will so completely transform the appearance of a man, his facial expression, that for the time even his friends would scarcely recognize him; he is temporarily insane. It will change a usually calm, pleasant face into the visage of a fiend. Its shock to the nervous system will exhaust the vitality of a vigorous person and leave him as limp and fagged as though he had been through a long hard siege of illness. When a passion storm sweeps through a man's being it wrecks his efficiency, his ability to think, even his sanity. It unbalances him so that the giant of a few minutes before stands there, after the storm has spent itself, a trembling, helpless creature, a pitiable thing shorn of his strength and manhood.

The chemical process of blood poisoning which wrought this havoc is almost lightning-like in its rapidity. No conscious time elapses between cause and effect, brain and nerve poisoning. It is an instantaneous explosion. Many a man in that uncontrolled instant of passion because of a mere suggestion, an idea, a fancied insult, shoots or stabs and fatally injures another, when a moment later he would give his own life to undo, if he could, the horrible deed. At the instant of the chemical explosion in his brain, he was not a man, but a wild beast, because he had no control of himself; he was the slave of his passion instead of its master.

Anger, jealousy, revenge, hatred, envy and all their kindred whittle life away at a fearful rate. Multitudes of people commit suicide on many years of their lives through the exhausting effect of indulgence in the explosive passions. Many of these people have first allowed themselves to become victims of their worries.

I know a woman who worries so much that she has become nervous and irritable and gives way to frequent outbreaks of a very violent

temper. She invariably has a sick headache after each outbreak. During these outbreaks she seems absolutely possessed by some demon spirit. She raves like a mad woman until she exhausts herself, and then utterly collapses. There is no doubt that during these spasms of passionate anger virulent poison is generated in the brain and nervous system of this woman, and this poison expresses itself in the sick headache attacks.

It is well known that apoplexy, liver trouble, indigestion, skin affections, often follow violent fits of anger, to say nothing of encouraging the development of disease germs which may be lurking in the system. The explosion which takes place during a brain-storm is terrific, and where the blood vessels are weak, as they often are, especially in those who are getting on in years, there is danger of rupture. Many a man while in passion has burst a blood vessel in his brain during a fit of anger, as did the celebrated Doctor Hunter.

The waste of brain force, of mental and physical energy, the vitality burned up and exhausted in fits of anger, fretting and stewing, because things don't happen to go our

way, is a wicked waste, which, if turned to good use, would perform a large part of the work of the world.

I saw a man arrive at the Grand Central Station, New York, just as his train was ready to start. There was time to board it, but the platform gate was closed and the gateman would not let the man pass. This threw him into a rage. It was a hot day and in a few minutes the man had worked himself into such a fury that it was painful to look at him. I could not help wishing that everybody who frets and fumes when things do not go just to suit them could have seen this man not only making a fool of himself and disgusting everybody about him, but burning up precious energy, wasting valuable vitality, which could have been utilized in doing things worth while.

Those violent explosions of temper occur frequently in homes, often at the breakfast table. They are sometimes caused by poor coffee, burned biscuit, cold griddle cakes. A piece of broken china or bric-a-brac, a mistake on the part of an overworked maid, often causes an explosion. A husband may make the air electric because breakfast is late; there may

by an explosion behind the morning newspaper, when it is least expected. Such explosions leave thunder clouds on the faces of those who a minute before smiled at one another. I have seen a man in a fit of temper slam a door so that it would almost take the panels out or break the glass.

These exhibitions of temper create such bitterness and ill feeling that members of the same family will not speak to each other for days. One moment of ungoverned rage may even break up a life-long friendship or a home, and scatter a family, perhaps never to come together again.

An uncontrolled temper is a confession of weakness, which seriously injures a man or woman. The world takes it for granted that a person who cannot control himself is not fit for an important position, because he is not fit to control others.

We can take a person's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, spends valuable time fussing over them, we know that he is not a big-souled man. He lacks poise and a sense

of proportion. He cannot estimate things at their proper value.

The really large, serene man or woman will not be troubled by trifles. If such a one wants to go anywhere, he does not make a great ado if he misses his train or if it is late, if it rains or snows, if he "does not feel like it," or if, at the last moment, some unforeseen obstacle arises which makes it impossible for him to go at all. He adjusts himself without noise or protest to whatever condition confronts him. To do otherwise would be too small.

The man who scolds and frets and fumes and lets his temper get the better of him, little realizes what havoc his humor is playing inside of him, or how he is breaking down his health and shortening his life. Every bit of anxiety and fretfulness leaves its mark on the body. Every vicious or painful thought, every unfavorable emotion is telegraphed to every one of the billions of cells in the body and affects them accordingly, lowering the vitality and depleting the strength and efficiency.

Acting in accord with the same, the opposite thoughts and emotions,—love, hope, courage,

optimism, faith, harmony, peace, good-will, have the opposite effect, setting up exhilarating vibrations which act like a tonic, strengthening, uplifting, encouraging, reinforcing the entire mental and physical system.

In other words human beings must learn that their health, happiness, and efficiency are entirely in their own hands. We should understand that all emotions, moods, thoughts, convictions, superstitions, feelings which make us unhappy, which disturb our mental poise and cause discord, are enemies of our welfare, enemies of our progress, of our growth, and of our happiness.

"Just as a useless marsh," says an able writer, "may be converted into a field of golden corn or a fruitful garden by draining and directing the scattered and harmful streams into one well-cut channel, so he who acquires calmness and subdues and directs the thought-currents within himself, saves his soul and fructifies his heart and life."

It does not matter how inhospitable or how discordant one's environment, or how hard the conditions of one's life, every child of God is

big enough, has sufficient power within himself always to keep serene and sweet, master of himself through every storm and stress of outward circumstances. He can so train his mind that nothing will disturb his poise, nothing rob him of his heritage of divine power.



## XXV

### THE TONIC OF COURAGE

As you start out on your day's work each morning, how do you face the world? Do you have a lurking fear in your heart, and a "I-wonder - what's - going - to - happen - to - me - now" expression on your face? Or, do you start forth with a fresh supply of that best of all tonics, courage?

The man who never loses his courage can never be defeated. As Milton says:

What though the field be lost.  
All is not lost, the unconquerable will,  
And courage never to submit or yield.

And a wise old Roman philosopher, Tacitus, puts it thus: "The gods look with favor on superior courage."

To-day, as yesterday, a man is measured by the spirit that is in him. He is what his

resolution makes him, what his grit and courage make him. If there is an excellent spirit in him, as there was in Daniel, then the world takes note of him, that he stands for something, that he is a builder, achiever, accomplisher. His life is worth while, he is a contributor to civilization. The things of lasting value in this world have all been done by the people with vision and courage.

The tonic of courage is the finest mental medicine in the world. If you carry about with you a hopeful, confident spirit, if you expect great things of yourself, if you believe you are capable of doing big things, if your courage is up—nothing can stop you. Any defeat which you may meet will be but temporary. Sure victory will be your final portion.

If, on the other hand, you feel small, if you think you are an inefficient, little, seven-by-nine person, if you don't believe you are ever going to accomplish very much,—these limits will determine the distance you are going to go. You cannot get beyond them. Self-depreciation and timidity not only block one's

progress, but seriously mar one's whole career, and even undermine the physical health.

Self-faith and courage are positive qualities. Fear and worry are negative qualities. Both cannot exist in the human brain at the same time. You must be either strong, forceful, and confidence-inspiring, or else weak and namby-pamby—the fellow who is always passed by when the big job is in sight. Whatever undermines your courage undermines your power, your efficiency, your productiveness.

"Courage mounts with occasion," says Shakespeare. You cannot expect a life-long supply of this greatest of tonics, unless you put yourself in an attitude to receive it. Say every night before retiring, and every morning on arising, "I can and I will." Make it a creed, and go forward in the confidence that nothing can be denied you.

"I was ever a fighter—so one fight more—the best and the last!" said Browning, ready to face death itself with a smile. The history of the human race that is worth the reading consists of stories of courage, of grit, of nerve,

A weakness of the eyes, complicated by a severe and peculiar nervous disorder, made him nearly blind; lameness alternated him from a cane to a wheel-chair; a trouble with the brain made necessary days, and even months, at a stretch when he could not even listen for half an hour at a time to the reading of the hosts of books and documents necessary to prosecute his work. During the first year of his literary career an average of six lines per day was the best he could manage. Indeed the record of Francis Parkman's life, is, as one of his biographers tells us, "the story of a prize-fight—a bout, a respite, again a toeing of the line, again blows hard and heavy, and Parkman again and again coming back to the scratch, on guard, teeth set, and resolute never to submit or yield."

How much opposition can you overcome? How much abuse, how much misunderstanding, how much calumny? Does opposition wilt you, or only stiffen your backbone, brace up your resolution? How much can you stand without flinching? This is the test, This will measure the level of your success. If you can continue to struggle in spite of re-

of resolution, of determination to triumph over difficulties which most people would consider impossible. Most of the leaders of the world have been doing the impossible things, the things which the masses would not tackle. That is why they were leaders. "There shall be no Alps," said Napoleon, and he led his army across the mountains, down into Italy and to victory. The same indomitable spirit was shown by leaders and their followers in the recent World War.

The real measure of a man is shown by his power of resistance, the point at which his courage breaks.

History is full of the deeds of men and women who won out against heavy odds, through their indomitable wills. Look at the records of art, of music, of literature, of science, and you find the leaders were always men of courage. Not long ago I was reading the life story of Francis Parkman, the eminent historian and author of "The Oregon Trail." Parkman fought a triumphant way over such a mountain of physical obstacles as must certainly have discouraged or laid low any but the most determined and persistent.

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verses, if you can keep the flag of courage flying through the darkest days of your life, no enemy can defeat you.

To cultivate courage, you must think courage, you must hold the courage ideal. To be a king, you must think like a king. To be brave, you must think courageous thoughts. Like creates like. The constant affirmation of power will create power.

What, then, is courage? It is a confidence born of a consciousness of power. It is an overpowering belief in our ability to meet any and all emergencies, to cope with obstacles, to master every situation which may confront us. We can cultivate courage through self-respect, self-faith, self-confidence. Anything which makes us think more of our ability, gives us more courage. No man can be courageous who does not believe in himself.

The way to cultivate and strengthen a faculty is to cultivate the qualities which enter into it. Courage is a composite quality. It is not the ability itself to do a thing, but the attitude in which the thing is approached. And it very often marks the dividing line be-

tween success and failure. A man may know how to do a thing perfectly, but if he approaches it in an uncertain and timid fashion he is half licked right from the start.

The most important part of a child's education is the cultivation of his confidence, his courage. We cannot begin too young in life to develop courage. As soon as a child is big enough to walk, you can teach him to be afraid of nothing, and to have a sublime confidence in his God-given powers. Arouse in him the conviction that *he can do it*, and half the battle is won. Instill courage into him from the outset, because when this is strong, his life will be strong, if weak the life will be weak. Courage dominates the mental realm. All the other faculties are subordinate to it.

How often we have heard of some weak, frail woman, perhaps bedridden, who under the stress of some strong excitement, such as a fire, performed unbelievable feats of strength and endurance. What made the difference between her former weakness and her present strength? Simply an access of courage born of her desperation. If such a



quality could only be made permanent with all weak, despairing people, think what a race of supermen we would speedily develop!

At the close of your day's work, just take stock of yourself, and see not only what you have done, but *the spirit in which you have done it*. The latter, after all, is the important thing. Have you been weak, indifferent, cringing,—or have you shown confidence and strength? You have had it in your power to set free enormous forces, vast influences, which must vibrate into multitudes of lives.

Life is a tremendous responsibility, and when we think of the results of a single day's activity—its power to help or to harm—when we contemplate what we have let loose upon the world—so many thoughts, emotions, influences which travel in ever-widening circles, like the waves started by the dropping of a stone,—we must realize that we cannot act for ourselves alone. Before we leave home in the morning, our attitude at the breakfast table may color the lives of each member present for the entire day. The chance greeting which we may give a friend on the way to the office may give him just the mental bracer that

he needs. The way in which we greet our employees or fellow-workers may make a vast difference in their mental poise, and consequent efficiency.

Your life will begin to count for something, you will begin to carry weight in your community, when people find out that they can depend upon you, that you are reliable, strong, invincible. Even though you may make mistakes, if you are honest enough to acknowledge them and big enough to profit by them, your voice will always carry weight.

If you have an invincible soul, it doesn't matter much what happens to you. It doesn't affect the reality of you, the truth of your being, because that is divine, that is immovable, unsalable. When you are conscious that you are in partnership with the Creator, the source of all strength, there is nothing that can happen to the things about you, which will really affect you. You can keep your poise, your serenity, no matter what may befall you.

The tonic of courage comes also from thorough preparation. The surgeon is confident that he can perform a difficult and dangerous operation, only because of his long years of

preparation. The consciousness of being an expert, a specialist in our line, able to do that which we undertake, perhaps a little bit better than those about us, strengthens our courage wonderfully. The Boy Scout motto, and one secret of their wonderful success, is "Be prepared."

The consciousness of being only half prepared for our undertakings in life is the factor which makes us feel weak and timid.

"Know thy work and do it," said Carlyle; "and work at it like a Hercules."

Many an orator has been able to conquer a temporary attack of stage-fright by realizing that he had a message to deliver—one that he was better prepared to deliver than any other man there present—and one which it was to the advantage of his audience to hear. The first few sentences might falter, but soon he lost himself in his message.

The feeling of inferior strength to those who oppose us fills us with fear. The consciousness that we are equal to any emergency which may confront us will annihilate fear. We are only afraid of that which we believe to be more than a match for us at the time.

The bulldog doesn't have the slightest fear of another bulldog, but when a more powerful mastiff comes along, he may perhaps slink away. But so long as he feels that he is master of the situation, he has no fear. I once knew of a cat, a magnificent Persian-Angora, which compelled every dog in the neighborhood to pass by on the other side of the street, and was once seen to stand off two bull-terriers at once. Why? Simply because something about that cat's dominant personality inspired wholesome respect in his chronic enemies. Dr. Frank Crane says that in the making of a man there are three ingredients, courage, gentleness, obedience. Any of these without the others, he says, will not make a real man. The youth who is gentle without courage will be a mere mollycoddle.

The consciousness of our own latent power enhances our courage, just as quickly as the feeling of inferiority increases our timidity. The calm reliance upon our partnership with the Infinite, with Omnipotence, which means all-power, should give us that assurance, that confidence which should neutralize all fear.

We hear a great deal about the necessity of

courage on the battlefield, but we need it at home much more. It takes the finest type of courage to face the world with a smile, no matter what happens. It requires courage to stand by our convictions, and not to be swayed by the crowd.

We require courage in our plain, everyday civic life. It requires as much courage to be sincere, to be honest, as, often, to face a battery of guns. It takes courage to let others know exactly where we stand, what we believe in, how we live, and to appear just as we are, without pretense or sham. It takes courage to show our associates the right example, instead of so easily falling in with the crowd. It takes courage always to stand for the right, regardless of what our friends say. In a word, it takes a greater courage to face the little things of life, than the big things. But it is in these little things that the true leaders are born, and when the great emergencies arise, they are ready and waiting to assume their rightful places as leaders of mankind.

## XXVI

### WHAT SORT OF MESSAGES ARE YOU BROADCASTING?

"WHAT did you hear last night?" "What station was broadcasting?" "Did you get that lecture?" "Could you tune in on that concert?"

Such questions as these we hear on every side, now that radio has become so widely popular. In thousands of homes, all over the land, wireless outfits have been set up, and their delicate receiving instruments are tuned in, daily and nightly, with the powerful broadcasting stations. It has become a gigantic industry, yet its proponents say it is only in its infancy.

As I hear all this talk about wireless, I am reminded of another broadcasting station just as powerful in proportion, and other thousands of receiving sets infinitely finer and bet-

ter adjusted than the best that man has produced.

This sending station is the human mind, and the receiving instruments are the mind cells scattered throughout the body. They are so delicately adjusted that instantly they reflect the attitude of the central mind.

If you send out a message of cheer, of courage, of confidence, they tune in with this glad signal, and instantly, all over the body, there comes a sense of well-being.

But if you broadcast doubt, gloom, foreboding, failure, the little mind cells correspondingly droop and languish.

"I fear I am going to be sick." Out goes the fatal message, to be registered in thousands of tiny cells; and if persisted in, by and by you *are* sick. For these mind cells direct every function of the body.

You can speak health, wholeness, completeness, and normal functioning into every little mind cell in the body. There are no dead cells in it. Every one is an intelligent worker, carrying on his own little trade in the body, supplying, restoring, renewing, repairing, furnishing energy, supplying the needs of the

various parts of the body. One group, for example, is occupied in digesting the food and putting nutriment into the blood, another in some other important function. Each helps supply all of the tissues of the body.

There are no idle or sleeping cells in the body; they all are constantly on the lookout for messages from the central station. What we send out to them, whether a thought of joy or sorrow, love or hate, affects their functioning and our health. We must be constantly on our guard as to the messages we broadcast.

It makes a tremendous difference whether you send messages of confidence into these little cell minds, or whether you are constantly sending discouragement.

How many people when they sit down to table say, "I am afraid this is going to make my digestion worse. I like it, but I can't digest it; I think there is something wrong with my stomach." How can you expect the digestive organs to do good work when you hold such thoughts as these? The little cell minds composing the organs of your body are extremely sensitive, and quickly responsive to the suggestions you send to them.



Every cell in your body thinks, because we think as an organization, not merely with the brain. What we call consciousness is the resultant of the activity of every cell in the body; not merely of the brain.

After the brain has been taken out of a frog, it will try in all sorts of ways to scratch to relieve the irritation of a strong acid placed on its body, just the same as before its brain was removed. It will try each foot, in turn, to relieve this irritation. If one leg has been cut off, it will try with the other foot to relieve the irritation, showing that there must be consciousness in other parts of the body than the brain.

Experiments of a similar kind have been made upon other animals after the brain has been entirely removed.

The very fact that we can, by concentrating the thought upon a certain organ, affect it so seriously, shows the terrific influence of the central brain upon the little cell minds of that organ. This would not be possible if the little cell minds were not intelligent. If they were as they appear to be, a sort of dead matter, they would not be so affected. The

functioning of these organs can be very seriously affected, exhilarated or inhibited, by the current of thought and emotions which are passing through the mind.

We know, for example, how seriously the kidneys are affected by our thought, by fear, by stage fright, by the mere anticipation of the ordeal of appearing before an audience; they are affected by our anticipation of suffering. Our digestive organs are affected by our emotions. When we receive a telegram announcing the death of a dear friend, or an accident, all the digestive processes are instantly stopped, the gastric juices become dry, our throats are parched, and we are in a fever. Under such conditions the various organs are affected by the thought and emotions, and sometimes the influence is so great that it causes death.

Concentrating the fear thought upon any part of the body, just because there is a slight irritation there, tends to cause a rush of blood to that part, and increases the trouble.

If we are all the time thinking weakness or failure into any part of the body, this impresses the little cell minds which are already

Every cell in your body thinks, because we think as an organization, not merely with the brain. What we call consciousness is the resultant of the activity of every cell in the body, not merely of the brain.

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overworked in their effort to restore the little community of health cells to normal conditions again, and only makes their work so much harder and so much less likely to be successful. In other words, depressing thoughts not only hinder restoration, but may make it impossible.

These billions of little builders in the cells of the body are encouraged or discouraged, uplifted or depressed by the kind of thought that is passed to them, and, of course, their work is affected accordingly.

You can test out the power of this central station over the receiving stations in many ways. It can be made to control not only your bodily health, but also the conduct of your affairs.

If you register a call with this central office to rise at a quarter to three to-morrow morning, and go to sleep with the faith and belief that you will be awakened at that time, you will be sure to be so awakened. But if you keep doubting it all the time, wondering whether you will wake or not, and keep fearing that you won't wake, you are liable not to.

Your faith should accompany your call.

It is a curious fact that genius seems to be largely directed by the subconscious mind. The work of artists, of poets, of authors, and other composers, has been, so to speak, passed along out of the great cosmic intelligence ready made. One of the characteristics of genius is the strong impulse to do a thing because it can't help it. That is, it has an urge to pass along to the world what comes to it ready made. Our greatest works of art and literature, our masterpieces, have come largely ready made. They haven't been figured out, planned by artists or authors, and the terrific impulse has come so rapidly that it has been difficult to record it, to write it down, to paint it, to carve it in marble.

At all events, there is an intelligence outside of our objective mind which is constantly in touch with invisible power, invisible intelligence, an unseen Partner who is always passing along to us much better things than we can plan, compose, or write, or invent. We stand in tremendous awe before this invisible, silent Partner, this invisible Power which passes along creations which are credited to us, but which we know we do not create.

Let us constantly affirm that all things are possible to us. Let us educate our cell minds to the constant thought of success.

Repetition tends to establish faith in many things in life. The everlasting repetition of an advertisement tends to establish our faith in it, regardless of our will power. In a way, our confidence follows our repetition. Advertising may entirely overcome merit by everlasting repetition.

On the contrary, every time you say, "I am tired, worn out, used up, I am not feeling well, I'm blue, I can't do this, or I can't do that," you send out a message tending to bring about the very conditions which you want to overcome.

The mind cells are the obedient servants which carry out our ideals; they will execute our demands and our desires. The very knowledge that they have the power to do our bidding, if properly instructed, properly educated, is a powerful aid towards the possibility of living a harmonious, effective life. It is largely a question of education.

It is very difficult for people who are suffering, who are in trouble, or who are poor, dis-

appointed, who are not successful, to keep from sending out harmful messages, because they are constantly visualizing their condition. Their imagination is very active, and they constantly picture the causes that keep them suffering. And so long as they doubt and fear, they surely must suffer, because it is the opposite thought that neutralizes, it is the opposite thought that will antidote the trouble, whatever it is. Two opposite thoughts cannot live in the mind at the same time. The one will kill, neutralize, the other. So long as there is a destructive thought in the mind, one cannot create, cannot construct.

When you say, "I never can do that thing in the world; I know I can't," you are making it impossible for your cell entities to function. Whenever you say or think, "I am poor; I doubt if I will ever be better off," you are bringing about this condition, making yourself all the poorer. You can only help it, you can only cure it, by supplying a positive, neutralizing thought.

Neutralizing our affirmations by our doubts, by our negatives, will just as certainly bring failure.



We have a good illustration of this principle in some people who practice Coueism. Before the affirmation passes their lips, "Day by day, in every way, I am getting better and better," Doubt steps in and says, "You know you are not doing anything of the kind; you know that you are too ill to be influenced by the affirmation of any such formula."

People are constantly resolving to do things and then neutralizing their resolutions by their doubts. They are afraid of this and afraid of that. It is not just the right time; conditions are not quite right. Doubt always whispers that you had better wait; it is always at your elbow and suggests just the opposite of what you have resolved to do.

Most people mar and ruin their lives by neutralizing their resolutions before they are really out of their mouths, by their doubts, their fears, their questionings. It is just as if they had sent out a message of cheer and instantly followed it with a message of gloom.

Resolve from this day forth that you will broadcast only things that will help both you and your brother man.

Do not speak hatred, lies, deception; do not

Speak jealousy, envy, or malice, into the cells of your body. Speak love into them, confidence, faith and assurance. Speak into them, in other words, what you want them to express back to you, to reflect back to you, for they will return exactly what you speak into them.

Do not speak ugliness into them, but beauty; courage, not cowardice; confidence, not fears, or doubts. Do not speak suspicion, discouragement, despondency into them, but optimism, hope, assurance, completeness, wholeness.

Do not speak inferiority into the cells, but superiority.

Remember that what you are speaking to the universal mind, you are speaking to intelligence, into the cells of your body; that is, when you speak with authority, these laws will obey you. Your supply is in the great universal supply. Just speak the word into the universal supply, and your own will come to you, your needs will be supplied.

The great creative heart of the universe sends a vital current through every cell of our being and we thrill with divine power, but

do not know it. We are all in touch with the great creative source, the great creative plan of the universe, and nothing can harm us.

Charge every cell in your body with the thought of immortality, for the basis of every cell must be divine, made by the immortal Creator. *It must be immortal, because we cannot conceive of perfection making anything that is imperfect, immortal mind making anything that is mortal.* There is no doubt that we are a part of changeless reality, that the basis of our being is immortal, omnipotent. In other words, we were made in the image of our Creator. He created all that is real in us, the truth of our being, and it must be like Himself.

## XXVII

### THE TRUTH THAT MAKES US FREE

WE can shake off once for all the shackles of fear and worry, if we will only realize the truth of our divine heritage as sons of God. The truth that makes us free is the truth of man's divinity, that he is a part of the great eternal Cause of things.

The new theology teaches that the truth, the way, and the life are inside of us, where we touch God's life; that this is where we find the union between ourselves and the One. It teaches that the one mind which was in Christ is in us; that God is perfect health; that God is success, is happiness, is infinite satisfaction; that God is peace; that God is power; that God is divine realization. It teaches the realization that God is the ultimatum for every human being, and we are approaching divine realization, which is the highest self-realization,

for it is realizing within ourselves the God in us.

When we once realize this truth we are the masters of our fate, nothing can disturb us, nothing can harm us permanently. The consciousness of our absolute unity with the Source of sources, the Source of all supply, all power, this solves all our riddles, answers all our questions, satisfies the longings of our heart, the yearnings of our soul.

*The remedy for mediocrity is offered us by this new theology.* It shows us how to free ourselves from the bonds that enslave us. It shows us how to change our ideals, how to change our life by changing our thought; how to enlarge life, and get rid of the enemies of our peace of mind, of our happiness and success, of the mental enemies—fear, worry, and anxiety—that dwarf our efforts and wreck our ambitions.

The old theology taught of a far-away God, a mysterious, colossal Being, somewhere in the universe, which no human being ever saw or ever would see. *We are beginning to learn that we see nothing else but God.* The new theology is to-day emphasizing the allness and

the everywhere-ness of God. It is teaching that we are ever in the presence of the Infinite; that we can never be separated from God in reality; that it is only in our consciousness that we feel separation.

No matter what the fear, no matter what the worry, it will at once yield if we will but flood our mind with the thought of this immortal Power which stands ever ready to help us. How foolish it is that we should ever deny ourselves this assistance!

It is a wonderful thing to discover that the only Power in the universe is our friend and that we are an inseparable part of it; that this Power is friendly to us and is trying to help us to reach our soul's goal. When we realize this truth, when we are in the God-consciousness, the cosmic consciousness, we are free from all the things that make for our unhappiness.

Every man, every woman, in the home and in the business world, needs something which will absorb the shocks of life, the petty annoyances, the trials, the vexations, the disappointments, failures, and losses. The new philosophy is a natural shock absorber. It eases one over the business jolts, professional

jolts, social jolts, and home jolts. The soul that is confident in the truth that makes free is always calm, serene; because he knows that he is ensconced in the Almighty, that he lives, moves, and has his being in Him. Nothing can touch him, nothing can injure him; he cannot want; poverty cannot touch him; sickness cannot touch him; unhappiness, distress, suffering, cannot touch him.

The man who has caught a glimpse of his divine possibilities, who is conscious of the Changeless, divine Presence, has the courage to face whatever comes to him without a doubt or tremor. He knows that being a part of the Life, of the Great Cause, he is secure from all harm. Such a man has no fear of the change called death, and of the body's dissolution, because he knows that he is a part of deathless life, of indestructibility.

The new philosophy is the source, the strength, of all wisdom, of all joy. It is the spring of prosperity, the source of opulence; it is the answer to all our questioning, the solution of life's great riddle. All mysteries are solved by the consciousness of our oneness with the One, the consciousness that we are creators

ourselves, co-workers with the Great Creator, inseparable from Him, because we actually live, move, and have our being in Him, just as much as the branch lives, moves, and has its being in the vine. We know that the very existence of the branch is dependent upon the vine; that it would not live an instant without the circulating sap from the parent vine, the life force which pulsates through it every instant.

Fear sufferers often do not try to be masters of the situation. When an unhappy condition arises they take it for granted that they are in for a lot of suffering, and easily become the victims of the "blues," despondency, and discouragement. Now, the next time you feel these cursed enemies of the race getting a grip on you, don't run away; stand firm in the consciousness of the truth of your being, and tackle them with a creative, positive mind. Force the antidotes of the things that distress you, their opposites, instantly into your mind. The Creator never intended you should be the victim of these mental curses. They have no reality back of them. They are creatures of the imagination.



Fear vanishes when you know that you have the power to conquer, the power to overcome that which may confront you. If you should come across a ferocious wild beast, you would be paralyzed with fear, if you were not armed. But, if properly protected, or if you should discover that this wild animal was chained securely, your fear would vanish instantly.

Fear comes from a lack of confidence in our powers to cope with a situation; but, once assured that we are master of it, our fears dissolve like the mists of the morning.

"If one could always be conscious of the Eternal Life or Spirit that lives, and breathes, and moves in him," says a writer, "in the process of time he would overcome every enemy; he could subdue not only every animal, but the savage that lives within. The only way to overcome every false condition of thought and feeling is through a realization of what we are in reality, sons of God, joint heirs with Christ, endowed with eternal life and intelligence."

St. Paul says that we are never tempted (which means tried,) above that which we are able to bear. We are placed in this world to do a certain task—and this task is never be-

yond our powers, if we but realize the strength that is in us. This is not preaching, it is just plain common-sense. Paul himself is one of the finest examples that history affords of a man who conquered because he knew no fear. He met the might and power of the whole Roman Empire; and when he got through he said: "I have fought a good fight. I have kept the faith."

"Worry was not bequeathed to us as one irrefragable legacy. We have invited its presence through ignorance; we can insure its absence through knowledge."

Our fears leave us in proportion to our increased intelligence. It is the truth that makes us free from these. Ignorance fills the darkness with all sorts of horrible things, but with increased intelligence these things begin to vanish and courage and confidence are strengthened. It is similar all the way through life. The more we know, the more intelligent we are, the more fears and superstitions we conquer.

The truth that makes free kills all fear, all anxiety, all worry; it antidotes all grudges, all hatred, all jealousy. It antidotes selfish-

ness, envy, and all of the fearful results of the explosive passions. The truth that makes free is the knowledge that we are gods in the making, that the reality of us is God, the truth of our being is God. This is the truth that makes free, and when we come into the full consciousness of this fact all of our enemies will disappear because they are nothing, they are only seeming.

Then we can say:

I will walk with a perfect heart,  
Love has cast out fear;  
I will walk with a perfect heart,  
Joy has dried each tear.  
Perfect freedom! I declare it!  
*For the truth has made me free.*

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